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BRAHMANISM AND HINDUISM.

BY

EDMUND BUCKLEY, Ph.D., University of Chicago.

1. INDIA: ITS PEOPLE, HISTORY AND CULTURE.

IN passing from China to India, the student should beware of supposing that, because both peoples belong to the Orient and stand at the same culture-level, he will meet the same mental traits in both. The precise opposite is rather the fact; and attention to this aspect of India and its culture—not overlooking, of course, fundamental human identities with China, as with the rest of the world—will frequently prove suggestive.

India consists of three great districts: the Himalayas with its slopes on the North, the valleys of the Indus and the Ganges in the middle, and the hills and plateaus of the Dekhan southwards from the Vindhya Mountains. Every variety of climate is found there, but the vast bulk of the people live in tropical heat. The average temperature for June in Delhi is ninety-five degrees Fahr., and the annual average for Madura is eighty-two. Rice grows in the low plains, and wheat in the high ones, but the staple food of the people is millet, the most prolific of all the cereals. The gigantic Himalayas and the vast Indian Ocean have barred steady intercourse with the rest of the world until the Modern Age, though three great gateways have admitted invaders from prehistoric times. The first of these is the valley of the Brahmaputra (Brahma's son) River, on the northeast, through which the yellow Kolarians entered from Tibet and drove the aboriginal black Dravidians to the Dekhan, where forty-six millions of them still speak their own languages. It may be, however, that these Kolarians were the first comers, and were driven east and west as the Dravidians made their way southward. What is certain is that, about 1500 B.C., tribes of fair-skinned and "beautiful nosed" Aryans entered India through the Khaiber and Bolan Passes on the northwest, and drove before them both Dravidians and Kolarians, partly exterminating them and partly making them low-caste artisans, laborers and out-castes. In the end the greater part of these aborigines mixed with the Aryan invaders and now form the mass of the Indian people, while comparatively pure descendants of Aryans and aborigines number each only about eighteen millions of the entire population of two hundred and forty millions. This admixture of aborigines with the conquering Aryans proved largely determinative of both the social and religious Hindu of later times, and must be constantly borne in mind.

The invaders consisted of large families, in which the father was in turn farmer, priest and warrior; but in conflict with the aborigines they differentiated into three classes, which subsequently hardened into the three "twice born" higher castes,

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namely, the Brahmans or priests, the Kshattriyas or warriors, and the Vaisyas or farmers. Only these three might be present at the sacrifices of the *deva* or shining gods. The Vaisyas tended to diminish by aspiration upwards, but in later times by absorption into numerous mixed castes, so that now they are extinct. This left the Brahmans and Kshattriyas to contend for the supreme place in the commonwealth. It was attained by the former, and thus the character of the Indians as the most religious people of the world assured, though at the expense of most of the other humanities. In spite of garbling by the Brahmans, Indian scriptures bear witness to the exercise of religious functions by the Kshattriyas. Thus no Indian names are greater than those of Visvamitra, Manu and Gautama Buddha, who all sprang from the Kshattriya caste.

Finally, however, the Brahmans prevailed, especially in the Ganges valley, the "Middle Land," and have controlled not only the religion, but the philosophy, law, literature and science of India to the present day. It is this monopoly of all the mental humanities that explains the persistence of their control under all the shocks of time. The priestly supremacy of the Brahman caste has often been assailed, was for several centuries overthrown by Buddhism, and has for centuries been shared in the Hindu sects by other "twice-born" castes; but for twenty-two centuries Brahmans have been the counsellors of Hindu princes, and the teachers of the Hindu people. They represent the Aryan culture of India; and the story of the attacks made upon them with their resultant modifications nearly coincides with the culture-history of India. Sir W. W. Hunter divides these attacks into six epochs: "First, the religious uprising of the half-Brahmanized Aryan tribes on the east of the Middle Land, initiated by the preaching of Buddha in the sixth century B.C., culminating in the Buddhist kingdoms about the commencement of our era, and melting into modern Hinduism about the eighth century A.D.; second, warlike inroads of non-Brahmanical Aryans or other races from the west, commencing with the Greek invasions in the fourth century B.C., and continuing under the Greco-Bactrian empire and its successors (Scythian or Tartar hordes from Central Asia), to probably the third or fourth century A.D.; third, the influence of the non-Aryan tribes of India, and of the non-Aryan low-castes incorporated from them—an influence ever at work, indeed by far the most powerful agent in dissolving Brahmanism into Hinduism, but represented in a special manner by the non-Aryan kingdoms about the seventh and eighth centuries A.D.; fourth, the reaction against the low beliefs, priestly oppression and bloody rites which resulted from this compromise between Brahmanism and aboriginal worship, a reaction which received an impetus from the preaching of Sankar-Acharya, who founded a philosophic Sivaite sect in the eighth or ninth century, and received its full development under a line of great Vaishnava reformers from the twelfth to the sixteenth centuries A.D.; fifth, Mahometan invasions and the rule of Islam, 1000 to 1765 A.D.; sixth, the English supremacy, and the great popular upheaval which it has produced in the eighteenth and nineteenth centuries."

Indian culture has for three milleniums developed on the civilized grade with a variety and excellence surpassed only by Europe under its scientific culture of the last two centuries.

The classsic Indian speech, Sanskrit, the Indian alphabet, and the Indian grammar, each belong to the most perfect productions of its class, while the grammar remained unsurpassed down to the present century. In art, their skill, patience and taste have enabled them to teach something to the West and to still excel where machinery is not used.

It is to their mechanical skill that Europe owes cotton cloth (calico is derived from Calicut, and shawl and chintz are also words of Indian origin); and, where machinery is not involved, some Indian manufactures are still unsurpassed. In sculpture and painting Indians learned much from the Greeks, and early invented music, but have retrograded in all since about the tenth century; music and the dance are func-

tions of their unfortunates, and as such shunned by the pure matron. However, in all species of literary art the Indians have contributed their full quota to the world's masterpieces. In politics and with that in history and biography again, the Indians have proved notable failures, as they have also in science. Even in medicine, after the Brahmans had taught both Greeks and Arabs, they degenerated on account of increasing reluctance to touch blood which caused ceremonial impurity. Astronomy fared better; but Indian devotion has been given to the mental sciences, logic, metaphysics, law and theology, in each of which, as we shall see, marvels have been accomplished. Religion in particular is allowed by all students of India to have

Hindu Women at the Well.

been its great achievement. Here may be studied in full operation at this present day every phase of religion from tree and serpent worship up to spiritual pantheism, and that with a practical consistency which as a whole is unrivaled elsewhere. India has been rightly characterized as God-drunk and priest-ridden, while the mechanical and fine arts have been left to the low castes, and science has been neglected.

The most conspicuous mental trait of the Indians is a well nigh boundless imagination, exercised without that consummate restraint by other elements that rendered Greek products so nearly perfect. This extravagant fancy has spoiled the Indian appetite for sober reality, and stands in striking contrast with the Chinese empiricism. It belongs to the youthful age and the barbarian culture-stage, along with such other Indian traits as the passion for jewelry, its doll-like treatment of idols quite as if living beings, its noisy music, general sensuousness, and often sensuality. Sultry climate and vegetable diet have brought about in the course of milleniums a decrease in energy, while lack of scientific control of nature has not reduced the labor requiring to be done. But the same causes have produced in the Indian great passive endurance, and resignation to his lot, whatever that may be.

2. THE VEDAS AND DEVAS.

The earliest religious compositions of the Indians that have come down to us are called Vedas. They consist of three classes, quite distinct both in content, and time and place of composition. These are the *Mantras*, hymns, mostly of prayer and praise; the later *Brahmanas*, ritual rules and learned comments; and the still later *Upanishads*, theological discussions. The Mantras, which are alone often loosely designated Veda, are again to be divided into four collections (samhita), called respectively Rig-veda, Sama-veda, Yagur-veda and Atharva-veda. The first comprise the original hymns, 1,017 in number, the second and third are mere liturgical rearrangements of the first, while the last is distinguished for its incantations.

Veda, the class name for all these writings, means "knowledge" (cognate with Greek οιδα, Latin *videre*, German *wissen*, and the English *wit*), and generations subsequent to those which composed it regarded it as sacred both in nature and origin. It proceeded like breath from the Self-existent (Brahman) to inspired sages (Rishis) who, in turn, transmitted it orally to their decendants, the Brahmans, whose peculiar property it has ever remained. Centuries later it was committed to writing, but has to this day remained unread by the Hindu masses, though upheld as infallible, and used in ritual.

Vishnu, One of the Sun-Gods.

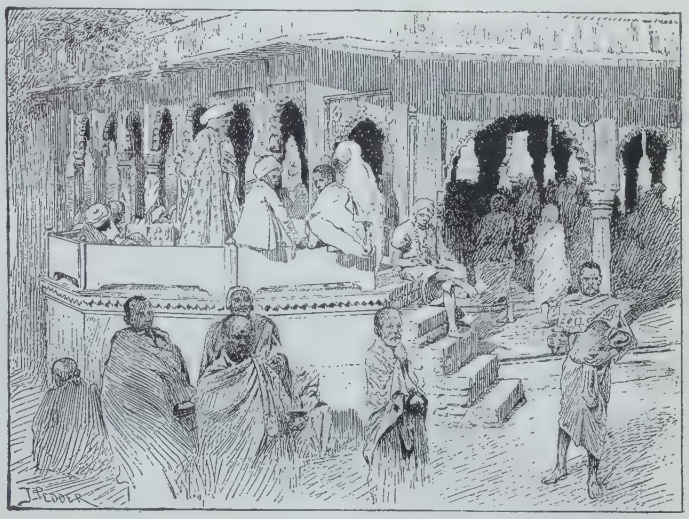
The Rig-veda is by far the most important of its class. Its hymns reveal to us the Aryans "Nobles," as they called themselves, scattered in various tribes throughout the Punjab, about 1500–1000 B.C., sometimes warring with each other, but generally united against the aboriginal Blacks. The chiefs were elected; woman was honored, sometimes even composing hymns, and always worshiping with her spouse; widows were *not* burned on their husband's funeral pyre; agriculture was practiced, but the chief wealth and also the medium of exchange was cattle; beef was eaten and beer drunk, while their language was an early form of Sanskrit. These culture elements, including religion, possess a particular interest, because they point both backwards to a proto-Aryan culture, in which our own ancestors shared, and forwards to the culture of Hinduism, which differed from it in every point here specified. The common ancestry of these Indians with Persians, Greeks, Romans, Slavs, Teutons and Kelts, so as to form what has been variously called the Aryan, Indo-European, or Indo-Keltic race, was the wonderful discovery of philology only some fifty years ago, though it had been true for some five thousand years! In reading the Vedic hymns, therefore, we meet the earliest religious compositions of the race to which we ourselves belong.

Yet the very existence of so refined a language, and again the elaborate and artificial rhetoric employed, show that we have not reached entirely primitive religion, as indeed we have not elsewhere. But this does not hinder the Rig-veda from enshrining many factors in the origin and growth of religion. No science was present to hide the gods from view with its secondary causes. The nature powers all seemed living, and therefore adorable. Though enough time has elapsed since the origin of these gods for their attributes to become somewhat mixed, so that sometimes a definitive decision upon a god's prototype in nature cannot be reached, as with *Varuna* and the *Asvins*, yet unmistakable single nature-elements appear in all the gods, while some of them are traceable in their entirety to single nature-powers, as is the case with *Agni* (fire) and *Soma* (wine). In any case, all

are so plainly nature-gods, that there is positively no ground for seeking an explanation of them in a primitive tradition or the like.

Their class name was *deva*, derived from a word meaning "shine," "heaven," etc. (cognate with Latin *deus*, and English *divine*), and therefore meaning "the Shining Ones." The early hymns also call the gods *asuras*, "living ones," but later hymns change this use into a name for evil demons, enemies of the gods, and this usage remains ever afterwards.

Vedic theology spoke of thirty-three chief gods, and classified them according to their location in Heaven, in Air or on Earth. No one of these gods is master of the others, but each is chief in his own sphere. This has given occasion to the extravagant Indian to praise each in turn, as if he were supreme or sole, a practice that Professor Max Müller has thought deserving of a special name, henotheism (one-god-ism), and which he regards as a preliminary stage to the later Indian monotheism, and still later pantheism. Professor Hopkins prefers to designate it pantheistic polytheism, and Professor Lehmann syncretism; but these, with others like Muir and Barth, all agree on a transition from polytheism to a qualified monotheism and then to pantheism, which ends this first cyle of Indian evolution named Vedism and Brahmanism, though new elements subsequently enter, and thus begin Hinduism. (1)



The Gyan Kup, a Sacred Well at Benares.

Before we proceed to sketch these major nature-gods in their picturesque and impressive personality, we should recognize the crowds of religious objects popular with the common folk, such as minor deities or demons of mountains, of rivers, of animals, and of plants, devils, elves and spukes, who all required to be propitiated or worshiped. Even articles manufactured by the Indians themselves were personified and addressed in hymns, as were plough and furrow, weapon and war-car, and later chiefly the cultus-implements.

In general the higher gods resemble men in bodily appearance, in need for food and drink, in their emotions, and naturally also in their conduct, mixed of good and evil. But they possess immortality, omniscience, and omnipotence, though by no means uniformly, and are commonly well disposed towards man, whose afflictions spring from the demons.

2. THE VEDAS AND DEVAS.

(1) **Henotheism.**—If we knew nothing else of the religious poetry of the Veda, we might, after reading such praises bestowed upon the sun, feel inclined to say that the old Brahmans worshiped the sun under various names as their supreme deity; and that in that sense they might be said to worship one God only, to be, in fact, monotheists. Nothing, however, could be further from the truth. In this one evolution, no doubt, the sun assumed the character of a supreme deity, but even in the passages which we have quoted there is hardly an assertion of the sun's supremacy that could not be matched in the hymns addressed to other Devas.

This is the peculiar character of the ancient Vedic religion which I have tried to characterize as *Henotheism* or *Kathenotheism*, a successive belief in single supreme gods, in order to keep it distinct from that phase of religious thought which we commonly call polytheism, in which the many

gods are already subordinated to one supreme god, and by which therefore the craving after the one without a second has been more fully satisfied. In the Veda one god after another is invoked. For the time being, all that can be said of a divine being is ascribed to him. The poet, while addressing him, seems hardly to know of any other gods. But in the same collection of hymns, sometimes even in the same hymn, other gods are mentioned, and they also are truly divine, truly independent, or, it may be, supreme. The vision of the worshiper seems to change suddenly, and the same poet who at one moment saw nothing but the sun, as the ruler of heaven and earth, now sees heaven and earth, as the father and mother of the sun and of all the gods.

Let us now see what became of this Vedic henotheism in its further development.

First of all, we find that several of these single deities, having sprung from one and the same source, have a tendency, after a very short career of their own, to run together. Dyaus was the sky as the ever-present light. Varu*n*a was the sky as the all-embracing. Mitra was the sky as lighted up by the light of the morning. Sûrya was the sun as shining in the sky. Savit*ri* was the sun as bringing light and life. Vish*n*u was the sun as striding with three steps across the sky; Indra appeared in the sky, as the giver of rain; Rudra and Maruts passed along the sky in thunder-storms; Vâta and Vâyu were the winds of the air; Agni was fire and light, wherever it could be perceived, whether as rising out of darkness in the morning, or sinking into darkness in the evening. The same applies to several of the minor deities.

Hence it happened constantly that what was told of one deity could be told of another likewise; the same epithets are shared by many, the same stories are told of different gods.

And not the solar deities only, such as Sûrya, but Indra, the rain-god, the Maruts, the storm-gods, were all called the sons of Dyaus, or the sky; and as the sky was conceived as the husband of the earth, the earth might become the mother of all the gods.

When the sun rose, it was supposed not only to lighten, but to reveal and spread out heaven and earth; and from that it was but a small step to representing heaven and earth as brought back to us, or made for us, by the sun. The same achievement, however, was likewise ascribed to Indra, to Varu*n*a, and to Agni, who is the light of the sun, and to Vish*n*u, the god who measures the world with his three steps.

From another point of view, Agni is suposed to bring back the sun, and the same feat is by other poets ascribed to Indra, to Varu*n*a, and to Vish*n*u.

Though the great battle against darkness and the clouds is chiefly waged by Indra, yet Dyaus also wields the thunderbolt, Agni destroys the demons of darkness, Vish*n*u, the Maruts, and Parganya, all take part in the same daily or yearly battle.

The old poets saw all this as well as we do, and they often go so far as to declare that one god is identical with the others. Thus Agni, really the god of fire, is said to be Indra and Vish*n*u, Savit*ri*, Pûshan, Rudra, and Aditi; nay, he is said to be all the gods.—*F. Max Müller, "Origin and Growth of Religion," pp. 276-277, 295-297.*

Syncretism.—A certain syncretism of the ideas about the gods is very striking in the Vedic belief. Since the god addressed on a particular occasion is celebrated as supreme, not only the excellencies of many other gods are frequently attributed to him, but also their characters, functions, and events are inserted into his picture in a quiet, uncritical manner. This mixture of divine predicates renders it very difficult to form a determinate idea of the single individualities of the gods. One can hardly regard this peculiarity as a preliminary to monotheism; it rather bears in its bosom the later pantheism. Only in quite late cosmogonic hymns do we find indications of a real monotheism; but these depart from the old Vedic circle of ideas both in their age and their kind.—*E. Lehmann in "Lehrbuch der Religionsgeschichte," II., p. 16.*

Pantheistic Polytheism.—Long before there was any formal recognition of the dogma that all gods are one, various gods had been identified by the Vedic poets. Especially, as most naturally, was this the case when diverse gods having different names were similar in any way, such as Indra and Agni, whose glory is fire; or Varuna and Mitra, whose seat is the sky. From this casual union of like pairs comes the peculiar custom of invoking two gods as one. But even in the case of gods not so radically connected, if their functions were mutually approximate, each in turn became credited with his neighbor's acts. If the traits were similar which characterized each, if the circles of activity overlapped at all, then those divinities that originally were tangent to each other gradually became concentric, and eventually were united. And so the lines between the gods were wiped out, as it were, by their conceptions crowding upon one another. There was another factor, however, in the development of this unconscious, or, at least, unacknowledged, pantheism. Aided by the likeness or identity of attributes in Indra, Savitar, Agni, Mitra, and other gods, many of which were virtually the same under a different designation, the priests, ever prone to extravagance of word, soon began to attribute, regardless of strict propriety, every power to every god. With the exception of some of the older divinities, whose forms, as they are less complex, retain throughout the simplicity of their primitive character, few gods escaped this adoration, which tended to make them all universally supreme, each being endowed with all the attributes of godhead. One might think that no better fate could happen to a god than thus to be magnified. But when each god in the pantheon was equally glorified, the effect on the whole was disastrous. In fact, it was the death of the gods whom it was the intention of the seers to exalt. And the reason is plain. From this universal praise it resulted that the individuality of each god became less distinct; every god was become, so to speak, any god, so far as his peculiar attributes made him a god at all, so that out of the very praise that was given to him and his confreres alike there arose the idea of the abstract godhead, the god who was all the gods, the one god. As a pure abstraction one finds thus Aditi, as equivalent to "all the gods," and then the more personal idea of the god that is father of all, which soon becomes the purely personal All-god. It is at this stage where begins conscious premeditated pantheism, which in its first beginnings is more like monotheism, although in India there is no monotheism which does not include devout polytheism.

It is thus that we have attempted elsewhere to explain that phase of Hindu religion which Müller calls henotheism.—*E. W. Hopkins, "Religions of India," pp. 138-39.*

3. THE VEDIC DEITIES.

The Vedic deities afford peculiar interest to students of religion because the preservation of abundant ancient texts makes it possible to trace their temporal succession and logical relations as can be done nowhere else.

Dyaus Pitar, "Father Heaven," is undoubtedly one of the oldest Indian gods; for his cognates in Europe—Zeus Pater in Greece, Ju-piter in Rome, Tyr in Germany—show that he was known to the undivided Indo-Keltic race as it roamed the plains of Western Asia. The word *dyaus* is used frequently for the material heaven or sky; but Heaven, and always in company with *Prithivi*, "Earth," receives comparatively little attention in religion. Generally the two appear as Father and Mother of all things, but this sexual metaphor is not prominent.

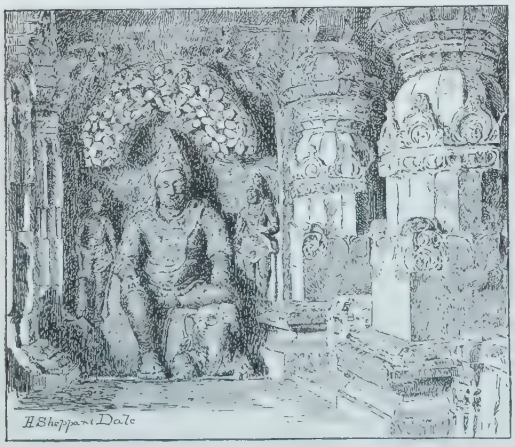
A Brahman Family in Southern India.

The origin of *Aditi* remains uncertain, but she is undoubtedly very ancient and most beneficent, while the eight Adityas, her sons, were all distinguished for their moral traits, which culminate in the person of *Varuna*, the noblest god in the Vedic pantheon, the peer of the Chinese *Tien*, and like him in his freedom from myths and his source in heaven, for *Varuna* is just the "Encompasser," that is, the sky or heavens. He is far-sighted and thousand-eyed (sun and stars), wears a golden mantle, rides in a car, sits in his heavenly mansions with a thousand columns and doors, and is universal monarch. His functions, both physical and mental, are the sublimest conceivable. By his magic power he measured out the earth, which together with heaven he had established. He placed the sun in the sky, herb on the rock, and the wind is his breath. He makes the rivers flow, and gives the precious rain. (1) But quite as naturally does Heaven (the scene of the *regular* movements of the luminaries) preside over order and right, and is so vast that none can flee him, so observant that none can elude him. He knows not only the flight of birds and the path of the ships, but the secrets of men's hearts, for his spies traverse the earth. (2) The sinner he binds in fetters (like the spies, probably in analogy with the earthly ruler, and not based on a nature type); but to the penitent he is gracious, and to the righteous grants immortality at the last. (3) In the hymns to *Varuna* the prayer for forgiveness from guilt always occurs, as does in the hymns to all other gods that for worldly good. No one can fail here to be reminded of the attributes of Jehovah, and those who wish to do so may trace the comparison further through the references given in the "Rigveda" by Kaegi.

The deities thus far mentioned belonged to the *Asuras*, and none of them long remained intact. They were suited to the previous relatively quiet conditions of the Aryans, but were gradually debased or replaced, as the Indians fought their way into their new home, by the more active *Devas*. Continuous victory induces a joyful confidence in the warlike *Indra*, while *Agni* and *Soma* grow greater with their clients, the Brahman priests, and *Prajapati* absorbs the traits of *Varuna*.

The chief god of all the *Devas* and the national god of the Vedic Indians is undoubtedly the mighty *Indra* of gigantic size and unconquerable force, who rides through the sky, and wields the thunderbolt. He is the storm-god of the Indian

monsoon, whose mighty achievement it is to smite with his lightning *Vritra*, "Hinderer," the vast cloud dragon that bars the path of the rain needed from high heaven (remember that Varuna sent the rain). The terrific violence of the Indian storm is well reflected in the story how the Maruts fled at the thunderous snorting of *Vritra* and left *Indra* to quell him alone. He is inspired for the fearsome fray by draughts of the intoxicating *soma* juice, which is therefore an indispensable offering, if one would secure his favor. All this naturally fitted him to become the war-god of the invaders, and as such his enemies are the *Dasyus*, properly aborigines, but mythically demons of the land. He even held back the river, and delayed the sun in its course. (4) He has both the vices and the virtues of the warrior: sensuous, and sometimes sensual, rough, hasty, gluttonous, yet brave, jolly, generous, and a foe to the haughty. (5)



Indra, Caves of Ellora.

At the head of the *Maruts* that support *Indra* stands *Rudra*, the Mountain and Forest god of evil fame, and interesting to us because he survives in the later *Shiva*.

The deities belonging to the realm of light are naturally numerous. First, the *Asvins* or "Riders" represent some nature pair, such as the evening and morning star. They preside over marriage and childbirth. *Ushas*, the "Dawn," hurries after the *Asvins*, her brothers, exposing her charms to all beholders. Like her cognates, the Greek *Eos* and the Latin *Aurora*, she received no worship, and belonged rather to poetry. *Vishnu*, destined to greatness later on, figures here as a dwarf (the setting sun) that traverses the sky with three steps (morning, noon, and afternoon). *Savitri*, "Stimulator," represents the golden, active sun, while *Surya* represents the sun-disk. (6) *Pushan* is yet another sun-god, this time as conceived by shepherds, and consequently a plebeian and comical figure.

3. THE VEDIC DEITIES.

(1) Varuna, the Creator.

His works bear witness to his might and wisdom,
Who fashioned firm supports for earth and heaven,
Who set on high the firmament uplifted,
And fixed the stars and spread out earth's expanses.

He mingled with the clouds his cooling breezes,
He gave the cow her milk, the horse his spirit,
Put wisdom in the heart, in clouds the lightning,
The sun in heaven, on the rock the Soma.

The sun's sure courses Varuna appointed,
He sent the streaming waters flowing onward,
The mighty path of days he first created,
And rules them as the riders guide their horses.

—*Kaegi*, "*The Rigveda*," *pp 62, 63.*

(2) Varuna, the Omniscient.

The mighty Varuna, who rules above, looks down
Upon these worlds, his kingdom, as if close at hand.
When men imagine they do ought by stealth, he knows it.
No one can stand or walk or softly glide along
Or hide in dark recess, or lurk in secret cell,
But Varuna detects him and his movements spies.
Two persons may devise some plot, together sitting
In private and alone; but he, the king, is there—
A third—and sees it all. This boundless earth is his,
His the vast sky, whose depth no mortal e'er can fathom.
Both oceans find a place within his body, yet
In that small pool he lies contained. Whoe'er should flee
Far, far beyond the sky, would not escape the grasp
Of Varuna, the king. His messengers descend
Countless from his abode—for ever traversing
This world and scanning with a thousand eyes its inmates.
Whate'er exists within this earth, and all within the sky,
Yea, all that is beyond, King Varuna perceives.
The winkings of men's eyes are numbered all by him.
He wields the universe, as gamesters handle dice.
May thy destroying snares cast sevenfold round the wicked,
Entangle liars, but the truthful spare, O king!

—*M. Monier-Williams*, "*Indian Wisdom*," *p. 16.*

(3) Varuna, the Forgiver and Rewarder.

If we to any dear and loved companion
Have evil done, to brother or to neighbor,
To our own countryman or to a stranger,
That sin do thou, O Varuna, forgive us.

Forgive the wrongs committed by our fathers,
What we ourselves have sinned in mercy pardon;
My own misdeeds do thou, O God, take from me,
And for another's sin let me not suffer.

If ever we deceived like cheating players,
If consciously we've erred, or all unconscious,
According to our sin do not thou punish;
Be thou the singer's guardian in thy wisdom.

* * * * * *

Thee I will follow, jealous god, and serve thee,
Faithful and true, as slaves a kindly master.
The god gives light to minds devout, though simple,
The wise a wiser one conducts to blessing.

* * * * * *

Go forth, go forth upon the path so ancient,
By which our fathers reached their home in heaven.
There Varuna shalt thou behold, and Yama,
The princes both, in blessedness eternal.

—*Kaegi, "The Rigveda," pp. 67 and 69.*

(4) Indra Rules Rivers and Sun.

The mighty stream, with flood o'erwhelming all things,
Thou heldest back for Vâyya and Turviti;
Obedient stood the rapid flood, O Indra,
And through its bed thou mad'st an easy pathway.

And Indra restrained the waters also for Yadu and Turvaça when they desired to cross the stream; and even all the gods could not withstand Indra when he prolonged day into the night, and the sun unharnessed his chariot in the midst of heaven (day).—*Kaegi, "The Rigveda," pp. 44, 45.*

(5) Indra, the Storm-God.

Indra, twin brother of the god of fire,
When thou wast born, thy mother Aditi
Gave thee, her lusty child, the thrilling draught
Of mountain-growing Soma—source of life
And never-dying vigor to thy fame.
Then at the thunderer's birth, apalled with fear,
Dreading the hundred-jointed thunderbolt—
Forged by the cunning Tvashtri—mountains rocked,
Earth shook and heaven trembled. Thou wast born
Without a rival, king of gods and men—
The eye of living and terrestrial things.
Immortal Indra, unrelenting foe
Of drought and darkness, infinitely wise,
Terrific crusher of thy enemies,
Heroic, irresistible in might,
Wall of defence, to us thy worshipers,
We sing thy praises, and our ardent hymns
Embrace thee, as a loving wife her lord.
Thou art our guardian, advocate, and friend,
A brother, father, mother, all combined.
Most fatherly of fathers, we are thine
And thou art ours; oh! let thy pitying soul
Turn to us in compassion, when we praise thee,
And slay us not for one sin or for many.
Deliver us to-day, to-morrow, every day.
Armed for the conflict, see! the demons come—
Ahi and Vritra, and a long array
Of darksome spirits. Quick, then, quaff the draught
That stimulates thy martial energy,
And dashing onward in thy golden car,
Drawn by thy ruddy, Ribhu-fashioned steeds,
Speed to the charge, escorted by the Maruts.
Vainly the demons dare thy might; in vain
Strive to deprive us of thy watery treasures.
Earth quakes beneath the crashing of thy bolts.
Pierced, shattered, lies the foe—his cities crushed,
His armies overthrown, his fortresses
Shivered to fragments; then the pent-up waters,
Released from long imprisonment, descend
In torrents to the earth, and swollen rivers,
Foaming and rolling to their ocean home,
Proclaim the triumph of the Thunderer.

—*M. Monier-Williams, "Indian Wisdom," pp. 17, 18.*

The Ghats at Benares.

(6) Surya, the Sun-God.

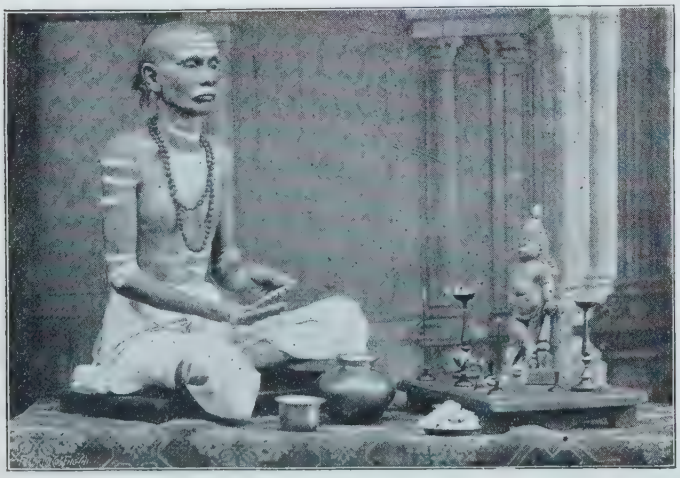
Behold the rays of Dawn, like heralds lead on high
The Sun, that men may see the great all-knowing god.
The stars slink off like thieves, in company with Night,
Before the all-seeing eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation.
With speed, beyond the ken of mortals, thou, O Sun,
Dost ever travel on, conspicuous to all.
Thou dost create the light, and with it dost illume
The universe entire; thou risest in the sight
Of all the race of men, and all the host of heaven.
Light-giving Varuna! thy piercing glance doth scan
In quick succession all this stirring, active world,
And penetrateth too the broad ethereal space,
Measuring our days and nights and spying out all creatures.
Sūrya with flaming locks, clear-sighted god of day,
Thy seven ruddy mares bear on thy rushing car.
With these thy self-yoked steeds, seven daughters of thy chariot,
Onward thou dost advance. To thy refulgent orb
Beyond this lower gloom and upward to the light
Would we ascend, O Sun, thou god among the gods.

—*M. Monier-Williams, "Indian Wisdom," p. 19.*

The celebrated Gayatri, a short prayer to this Sun-god, has become the most sacred of all Vedic texts, and is used to this very day by every Brahman in his daily devotions. It runs as follows: "Let us meditate on that excellent glory of the divine Vivifier. May he stimulate our understandings."

4. VEDIC DEITIES (CONTINUED).

Indra was preëminently the god of the warrior class; that of the priest is *Agni* (Latin *ignis*), and next to Indra he is the most prominent of all the Vedic gods, being celebrated in not less than two hundred hymns. The Indian imagination has wrought out into forms of wondrous beauty and deep meaning this element of fire, which indeed has helped the religious reflection of every people, while children still delight to "play with it." The appearance and functions of *Agni* are easy to trace, because his prototype was so closely observable by all in the household and the sacrificial fire. He sleeps in wood, from which he springs anew whenever the offerer whirls the firedrill; so soon as born he devours his parents (the two pieces of the drill), or, otherwise, his mother cannot suckle him, or, again, he is born from ten maidens (the fingers that whirl the drill). He dwells in the sun, and can also, as lightning, spring from the waters through the clouds above; whence his triple form. This earliest Indian trinity supplies the basis of much speculation, and the pattern of numerous subsequent trinities, as we shall soon see. Born first in heaven, he descended to earth to become the vital fire in plants, animals and man. Agni stands nearer humanity than any other god, being "house-lord," or "guest," or "immortal," who has taken his abode among men. Such terms, together with those of kinsman, friend, and father, arise from the use of fire in the household cult, which was prior to the public one. For the same reason he is the god of their fathers, whilst he also guides the soul to the realm of the dead, because Indian practice consigned corpses to the flames.



Worship of Parashurama by a Smarta Brahman.

From his use in sacrifice, again, he becomes the heavenly messenger that summons the gods to the sacrifice or conveys the sacrifice to them. Nobler still, he is celebrated as the divine counterpart of the earthly priesthood, both as Brahman or praying and Hotri or offering priest, appointed both by gods and men. He is the great priest, as Indra is the great warrior, but is a later and higher development than is he.

Finally *Agni* is the divine seer or prophet, possessing all knowledge and wisdom, and an inspirer of wisdom in others. He forgives sin, averts the wrath of *Varuna*, and confers immortality on man at the last. (1)

But, if the might and mystery of fire supplied the basis for a wondrous God, how could it prove otherwise with the equally mysterious and mighty *soma* plant whence was pressed the intoxicating Vedic drink? Of course, like *agni*, it was personified and deified, and, from likeness of conditions with *Agni*, was developed in a closely parallel way, standing indeed next to him in importance. As many as one hundred and twenty hymns are dedicated to him, being mostly incantations sung as the *soma* was pressed by the stones into the vat, in which it was offered to the gods. Much of the Vedic theology about *soma* depends on details of its preparation which we cannot stay to describe; but the modern's experience still

renders easily intelligible that *Soma* was considered both himself immortal, and the drink of immortality for gods, as later for men; that he was medicine god, lord of speech (*in vino veritas*) and a great fighter. The exhilarating effect of *soma* upon the gods occasioned the transfer to him of many of their attributes. Again as a fluid, and also because mixed with water, *Soma* becomes Lord of Waters in many ways. As such his original and true home would be in Heaven, whence he was brought to earth by the eagle *Agni* (lightning). The cult of *Soma* before the Indians had parted from the Iranians (Persians) is clearly evidenced; and indeed there are even indications that a beverage was held divine by their and our common ancestors on the high Asiatic plain, though then a honey-drink, mead (Sanskrit *madhu*). As *soma* juice is yellow and is passed through a sieve, it was associated with the yellow moon passing through clouds.

But if the sacrificial fire and wine are divine, so too is the liturgy that accompanies them. Hence arises *Brahmanaspati* or *Brihaspati*, "Lord of Prayer." He is a later priestly production, a spiritual *Indra* and *Agni*, and a forerunner of the great *Brahma*.

Towards the close of the Vedic period (1500-1000 B.C.) philosophy begins to influence theology, and there appear signs of scepticism especially in regard to *Indra*, who, it will be noticed, had no constantly visible seat, as had the other deities. Hence a demand for faith (*shraddha*, Latin *credo*, English *creed*) especially in his behalf. Again attempts were made to discover a single supreme deity that could account for both world and gods. Such an one seemed to appear in *Visvakarman* and *Prajapati*, both which terms had been already used as epithets of other gods. The former, the "Allmaker," is figured as a germ resting in the lap of the fertilizing waters; while *Prajapati*, "Lord of Creatures," was figured as a golden egg. (2) Another device to account for the universe purported that *Purusha*, "Male Person," was himself dismembered to provide its parts. This materialistic fancy reminds one of the Chinese *Panku* and the Japanese *Izanagi*. (3) In characteristic fashion, however, the Brahman has modified his account into a *sacrificial* partition of the primitive giant's frame. The reference to early Semitic tradition that some older scholars have supposed here is therefore quite unfounded. These ideas are still crude, and a nature-myth of the sun and dawn incorporated into *Prajapati* makes him guilty of incest, to the great scandal of a subsequent generation. The highest mark reached in the Vedas was expressed in a hymn that is simply an interrogation, though the ability to put it shows plainly what progress the principle of unity had made by the close of the Vedic age. (4)

4. VEDIC DEITIES (CONTINUED).

(1) Agni, the Fire God.

Great Agni, though thine essence be but one,
Thy forms are three; as fire thou blazest here,
As lightning flashest in the atmosphere,
In heaven thou flamest as the golden sun.

It was in heaven thou hadst thy primal birth;
By art of sages skilled in sacred lore
Thou wast drawn down to human hearts of yore,
And thou abid'st a denizen of earth.

Sprung from the mystic pair, by priestly hands
In wedlock joined, forth flashes Agni bright;
But, O ye Heavens and Earth, I tell you right,
The unnatural child devours the parent brands.

But Agni is a god; we must not deem
That he can err, or dare to reprehend
His acts, which far our reason's grasp transcend;
He best can judge what deeds a god beseem.

And yet this orphaned god himself survives;
Although his hapless mother soon expires,
And cannot nurse the babe, as babe requires,
Great Agni, wondrous infant, grows and thrives.

Smoke-bannered Agni, god with crackling voice
And flaming hair, when thou dost pierce the gloom
At early morn, and all the world illume,
Both Heaven and Earth and gods and men rejoice.

In every home thou art a welcome guest;
The household's tutelary lord; a son,
A father, mother, brother, all in one;
A friend by whom thy faithful friends are blest.

A swift-winged messenger, thou callest down
From heaven, to crowd our hearths, the race divine,
To taste our food, our hymns to hear, benign.
And all our fondest aspirations crown.

Thou, Agni, art our priest, divinely wise.
In holy science versed; thy skill detects
The faults that mar our rites, mistakes corrects,
And all our acts completes and sanctifies.

Thou art the cord that stretches to the skies,
The bridge that spans the chasm, profound and vast,
Dividing Earth from Heaven, o'er which at last
The good shall safely pass to Paradise.

But when, great god, thine awful anger glows,
And thou revealest thy destroying force,
All creatures flee before thy furious course,
As hosts are chased by overpowering foes.

Thou levelest all thou touchest; forests vast
Thou shear'st like beards which barber's razor shaves,
Thy wind-driven flames roar loud as ocean-waves,
And all thy track is black when thou hast past.

But thou, great Agni, dost not always wear
That direful form; thou rather lov'st to shine
Upon our hearts with milder flame benign,
And cheer the homes where thou art nursed with care.

Yes, thou delightest all those men to bless,
Who toil, unwearied, to supply the food
Which thou so lovest, logs of well-dried wood,
And heaps of butter bring, thy favorite mess.

Though I no cow possess, and have no store
Of butter—nor an axe fresh wood to cleave,
Thou, gracious god, wilt my poor gift receive—
These few dry sticks I bring; I have no more.

Preserve us, lord, thy faithful servant save
From all the ills by which our bliss is marred;
Tower like an iron wall our homes to guard,
And all the boons bestow our hearts can crave.

And when away our brief existence wanes,
When we at length our earthly homes must quit,
And our freed souls to worlds unknown shall flit,
Do thou deal gently with our cold remains.

And then thy gracious form assuming, guide
Our unborn part across the dark abyss
Aloft to realms serene of light and bliss,
Where righteous men among the gods abide.
—*J. Muir*, "*Original Sanskrit Texts*," *pp. 221-3*.

(2) Prajapati, Lord of Creatures.

What god shall we adore with sacrifice?
Him let us praise, the golden child that rose
In the beginning, who was born the Lord—
The one sole Lord of all that is—who made
The earth, and formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Whose hiding-place is immortality,
Whose shadow, death; who by his might is king
Of all the breathing, sleeping, waking world—
Who governs men and beasts, whose majesty
These snowy hills, this ocean with its rivers
Declare; of whom these spreading regions form
The arms; by whom the firmament is strong,
Earth firmly planted, and the highest heavens
Supported, and the clouds that fill the air
Distributed and measured out; to whom
Both earth and heaven, established by his will,
Look up with trembling mind; in whom revealed
The rising sun shines forth above the world.
Where'er let loose in space, the mighty waters
Have gone, depositing a fruitful seed
And generating fire, there *he* arose,
Who is the breath and life of all the gods,
Whose mighty glance looks round the vast expanse
Of watery vapor—source of energy,
Cause of the sacrifice—the only God
Above the gods. May he not injure us!
He the Creator of the earth—the righteous
Creator of the sky, Creator too
Of oceans bright, and far-extending waters.
—*M. Monier-Williams*, "*Indian Wisdom*," *p. 23*.

(3) **Purusha, the Giant.** — Purusha has a thousand heads a thousand eyes, and a thousand feet. He transcended this whole [universe], whatever has been, and whatever shall be. . . . As soon as born he extended beyond the earth, both behind and before. When the gods offered up Purusha as a sacrifice, the spring was its clarified butter, summer its fuel, and autumn the [accompanying] oblation. . . . From that universal sacrifice sprang the hymns called Rich and Sāman, the metres, and the Yajush. From it were produced horses, and all animals with two rows of teeth, cows, goats, and sheep. When they divided Purusha, into how many parts did they distribute him? . . . The Brāhman was his mouth; the Rājanya became his arms; the Vaīsya was his thighs; the Sūdra sprang from his feet. The moon was produced from his soul; the sun from his eye; Indra and Agni from his mouth; and Vāya from his breath. From his navel came the atmosphere; from his head arose the sky; from his feet came the earth; from his ear the four quarters; so they formed the worlds.—*J. Muir*, "*Old Sanskrit Texts*," *V., pp. 368-72*.

(4) The Mystery of Creation.

In the beginning there was neither nought nor aught,
Then there was neither sky nor atmosphere above
What then enshrouded all this teeming Universe?
In the receptacle of what was it contained?
Was it enveloped in the gulf profound of water?
Then was there neither death nor immortality,
Then was there neither day, nor night, nor light, nor darkness,
Only the Existent One breathed calmly, self-contained.
Nought else than him there was—nought else above, beyond.
Then first came darkness hid in darkness, gloom in gloom.
Next all was water, all a chaos indiscrete,
In which the One lay void, shrouded in nothingness.
Then turning inward he, by self-developed force
Of inner fervor and intense abstraction, grew.
And now in him Desire, the primal germ of mind,
Arose, which learned men, profoundly searching, say
Is the first subtle bond, connecting Entity
With Nullity. This ray that kindled dormant life,
Where was it then? before? or was it found above?
Were there parturient powers and latent qualities,
And fecund principles beneath, and active forces
That energized aloft? Who knows? Who can declare?
How and from what has sprung this Universe? the gods
Themselves are subsequent to its development.
Who, then, can penetrate the secret of its rise?
Whether 'twas framed or not, made or not made; he only
Who in the highest heaven sits, the omniscient Lord
Assuredly knows all, or haply knows he not.
—*Ibid*, *p. 22*.

5. THE VEDIC CULT, ETHICS, ESCHATOLOGY.

The hymns, through which we have just become acquainted with the Vedic deities, were not the free religious effusions of primitive shepherds, as was once thought, but were composed to accompany offerings to the gods. Thus the offering is the original religious act, and in Vedism it was also the central one. It was the medium of exchange with the gods, and sanctified and secured daily life and especial occasions, and even the regular course of nature. Its origin was in heaven, where the gods wrought by sacrifice, where sun and lightning were the fires, rain and rivers the libation, and thunder the hymn.

The Vedic offering was properly a feast for the gods, who were invited to take their places on the sacred grass spread before the altar either in the house or out of doors, for the temple was as yet unknown, and were then served in abundance with cakes and dumplings, milk and butter, fat and flesh, above all with the precious *soma*, while incense, music, dance and the hymns of praise gratified the higher senses. The celebrants expected in return for all this that the gods would guard them from enemies and demons, sickness and bad weather, but bestow upon them riches, long life, and children, while spiritual good, except the clearing from sin, is not mentioned. "Here is the butter . . . where are thy gifts?" The prayers seldom breathe devotion or fervor, and never humility, while the word "thank" is unknown to the Vedic speech.

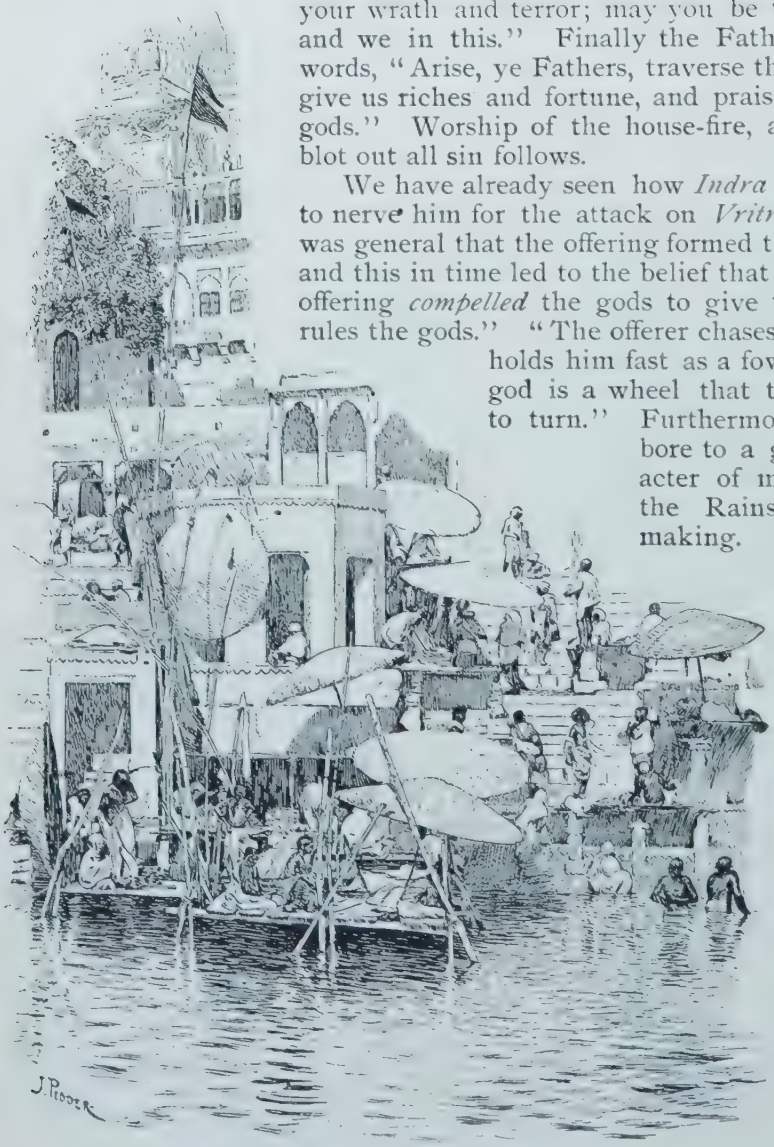
Offerings were distinguished as private when only one fire was used, and as public when three were used The original, and still more commonly used, was the former, the sacred house fire, kindled with the firedrill by the householder at his wedding, and thereafter maintained in reverence, never blown upon with the mouth, or used for warming the feet, but regarded as the brilliant guest from heaven who mediated between it and earth. The lawgiver Manu wrote, "The first birth is from the natural mother, the second from the sacred thread, the third from due performance of the sacrifice." Here, at morning and at evening, the householder with his wife and children cooked and offered food to the immortals. He might also perform the public service, but usually the increasingly complex ritual required here the service of priests at the order and expense of the beneficiary. There was the prayer-reciter, the singer, and the operator, while the Brahman supervised the whole, lest any fault render the whole invalid; for the utmost care was needed in executing the elaborate details—preparation of the place and altar, lighting the fire, cooking the food, and pressing the *soma*. The priests had to wash, anoint, and robe themselves, and observe numberless rules during the ceremony—measured steps and attitudes, various calls or mysterious silence, and especially had to repeat the hymns and passages without the least failure. The beneficiary and his wife were also required to prepare by a purification through bathing, fasting, and continence, usually only for two days, but, in the case of the greater offerings, for weeks or months.

The chief public offerings were as follows: The Fire-offering performed every morning and evening, as before all great offerings, and consisting of a libation of hot milk. The new or full Moon offering, every fourteen days, which was typical of all and, like the Fire-offering, embodied in all greater offerings. Here cakes and butter were presented, and a meal shared by the beneficiary and priests. Still richer were the offerings at the three (Indian) seasons, Spring, Rains, and Autumn. For these new periods new fire was made from the drill, with a symbolic meaning. At the Rains-offering a ram and a ewe were made from dough and wool, probably meant to render the herds fruitful; and similar magic with images was frequent in other offerings.

First-fruits were offered at the barley and rice harvests. At the two solstices and the rainy season, instead of the usual vegetable offering, a male goat was strangled, divided, cooked, and shared by men and gods, the omentum especially being reserved for the latter.

The greatest of all the annual ceremonies was the *Soma*-offering at Springtide, a genuine folk feast to which crowds came. But the "king of the offerings" was the great horse-sacrifice, undertaken by an entire people at the command of their king, for the protection of the land. For an entire year the consecrated horse roamed the land watched by four hundred youths. Immediately after the slaughter of the horse, the queen had to lie beside it, in symbolism of the devotion of the land to the sun. Anciently human sacrifice was included here. The folk made the occasion one of great merrymaking.

Besides this nature-cult appears the equally ancient ancestor-cult. It consisted in conjuring the ancestors from their abode in the earth to a place purified and strewn with grass, where the celebrant, bended on his left knee, sprinkles purifying water and then lays on the ground three dumplings, saying, "Here, O Fathers, enjoy each one his part," adding a wish for long life. Then presenting ointment and clothes, he prays, "Reverence to your sap and strength, reverence to your life, to your wrath and terror; may you be the best in yon world, and we in this." Finally the Fathers are sped with the words, "Arise, ye Fathers, traverse the mysterious old path; give us riches and fortune, and praise our gifts among the gods." Worship of the house-fire, and prayer to *Agni* to blot out all sin follows.



Devotions on the Ghats of the Ganges at Benares.

We have already seen how *Indra* needed the *soma*-juice to nerve him for the attack on *Vritra*. Indeed, the notion was general that the offering formed the support of the gods, and this in time led to the belief that a faultlessly performed offering *compelled* the gods to give their aid. "Devotion rules the gods." "The offerer chases Indra, like a deer; he holds him fast as a fowler does the bird; the god is a wheel that the singer knows how to turn." Furthermore, the Vedic offering bore to a grave degree the character of magic. Especially was the Rains-offering really rain-making. Where only demons are concerned, the magic is unmistakable, for the Atharva-veda abounds in spells for securing every good, and banishing every ill that could accrue through them, as also through animated plants and things. The content of the latter is usually, "Do thou, O Plant, preserve from harm," etc. Sometimes the magic is symbolic, as in the following love-charm: "As the wind twirls around the grass upon the

ground, so I twirl thy mind about, that thou mayest become loving, that thou mayest not depart from me," etc. In general the Atharva-veda records the religion of the Vaisyas, as the Rig-veda does that of the two upper classes; but, as usual, the commonalty found no historian till long after their social betters, and the collection accordingly dates after the Rig-veda.

Evidence for the ethical ideas of the Vedic people must be gathered from stray passages in the hymns. A maiden, wife and widow were well honored and protected in their relations with men, probably beyond the usual barbarian level, (1) while the exposure of aged people and weak infants, with human sacrifice, quite conforms to that level. With such a god as *Varuna* in mind, conscience toward the gods could and did come into play. The adultress, for example, must confess her sin before approaching the altar. Yet, often, both sin and its removal are conceived in a ceremonial and not yet wholly moral way. The emphasis upon the duty of truth is remarkable, and this with courage, piety to gods and ancestors, and liberality to priests form the chief traits of the Vedic good man, while morality generally seems to have been conceived as justice, and not higher, which gives it a formal and stiff character.

The disposition of the dead was by burial, later by burning, and to these two methods correspond the two notions of the future life; one in the under world, the other in the upper. Continuous existence in company with the blessed dead is assumed in both views. The king of these dead is *Yama*, the first man (with *Yami*, his sister), and the first to die, consequently the guide for all his descendants to the home he has prepared, whence, moreover, they can watch their children, and afford them help and comfort. (2) Later this home was placed in heaven with *Varuna* and the righteous, while those guilty of great crimes were destined to hell, though this side of the future is only rarely and obscurely noticed. The joys expected in heaven are simply the enlarged reflections of the sensuous ones sought on earth, with the spiritual joy of reunion to the fathers.

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5. THE VEDIC CULT, ETHICS, ESCHATOLOGY.

(1) **Sexual Morality.**—In this connection it is particularly interesting to see how they have treated the myths which relate the manifold intermarrying that forms the basis of all mythologies, the union of a male divinity with a female being, conceived almost always as irregular, and very often incestuous. This union lies no less at the basis of a great number of representations in the Veda. All the gods there are conceived as begetters of offspring, males or bulls; they are lovers of the *Waters*, the *Mothers*, the *Gnâs* (genetrices), of the *Apsaras*, the Undine class, of *Apyâ Yoshî*, the wife of the waters, who is capricious and wanton, and they are at once their sons and husbands. It would, however, be difficult to extract from the Hymns a chapter on the amours of the gods. With very few exceptions, everything is resolved into brief, rapid hints, isolated features, or mere symbols. With the exception of Aurora, the goddesses here have only a featureless physiognomy, and the most conspicuous gods are hardly alluded to in these stories. Once only is Indrâni, the wife of Indra, the unchaste Venus; once only is there mention made of the relations of Varuna with the Apsaras, of whom, however, he is, agreeably to his origin, the true lover. In this capacity he gives place to the Gandharva, a being purely mythical. In this there certainly appears a touch of moral delicacy, which it would be unjust not to acknowledge. In the dialogue between Yama and his sister Yamî, for instance, the attempted incest is spurned, and yet it is almost certain that originally Yama yielded to the temptation.—*A. Barth, "The Religions of India," pp. 27-8.*

(2) **King Yama.**

To Yama, mighty king, be gifts and homage paid.
He was the first of men that died, the first to brave
Death's rapid rushing stream, the first to point the road
To heaven, and welcome others to that bright abode.
No power can rob us of the home thus won by thee.
O king, we come; the born must die, must tread the path
That thou hast trod—the path by which each race of men,
In long succession, and our fathers, too, have passed.
Soul of the dead! depart; fear not to take the road—
The ancient road—by which thy ancestors have gone;
Ascend to meet the god—to meet thy happy fathers,
Who dwell in bliss with him. Fear not to pass the guards—
The four-eyed brindled dogs—that watch for the departed.
Return unto thy home, O soul! Thy sin and shame
Leave thou behind on earth; assume a shining form—
Thy ancient shape—refined and from all taint set free.

—*M. Monier-Williams, "Indian Wisdom," pp. 21-2.*

6. THE BRAHMANAS.

To the Mantras or Hymns of each Veda there was added a prose composition, called Brahmana, for the purpose of explaining to the Brahmans the very complicated sacrificial ceremonies described in the previous lesson. As these Brahmans formed for three milleniums the most powerful hereditary class of men in the world, the view of their mental condition afforded by these writings has been highly prized. Time has moved forward to about the eighth century B.C., and the Indian immigrants have reached the confluence of the Jumna and the Ganges. No new hymns are composed, while the old ones are assuming a sacred and infallible character, and change in the vernacular, leaves their language intelligible only to the priests. But the most important change made, and the key to the entire situation, is that in the Brahman. He now calls himself a "human god," (1) while, as we shall soon see, familiarity with the original gods has bred some contempt for them. We shall see in the Laws of Manu how strict a discipline this high position of the Brahman entailed upon him, but can gather from these Brahmanas evidence only for his puerilities, pedantry and pride, except that he must not be blameworthy. (2)

Brahman in Position for Sun-Worship.

The gods are the same as in the Vedas, but their wives now receive a cult separate from them, while *Prajapati* is confirmed as chief of the gods, and indeed as source of gods, *asuras*, and men equally. The term *asura*, "living one," once a synonym of *deva*, "shining one," is now used for the dark powers, in struggle with the devas and worsted only by the craft of the latter. (3) In the myth just quoted, daylight yields to night-darkness, and is saved by sun, who, though a dwarf at night, rises again, and with three steps (morning, noon, and afternoon) crosses the entire heaven. It is characteristic of the Brahmanas that the rising of *Vishnu* is attributed to *Agni*, the flame of the morning sacrifice, and patron god of the priests. This feat is then used to support a false etymology which, however, glorifies the altar, and this in turn serves as a basis for magical triumph over rivals, both which procedures are common traits of the Brahmanas.

The true and original ground of sacrifice, namely as food for the gods, is plainly stated, and with that the order of value of the various animals, man being at the head. (4) But other passages show that images in metal, earth and dough were sometimes subsituted for these living victims. This change, as also the one from larger to smaller animals, arose from the increasing need for economy, rather than from humanity (except in case of the man) or the belief in rebirth.

The abundant evidences for the belief in magic have a special interest here, because the belief is entertained by the highest (Brahman) class, not merely by the lower ones, and is therefore a trait of the age. Thus, if the cart creaks at the sacrifice, it is the voice of evil spirits, and must be averted by a formula; and if the sacrificer mutter the words, "Let such an one die," he will surely die. Myths, low estimate of the deities, bloody, including human sacrifices, magic, and great vulgarity in sexual references, all prove that the Aryans in India have not yet risen above the barbarian culture and therefore stand only one stage above the savage aborigines. To charge them with superstition, silliness, cruelty, or obscenity, simply shows lack of historic sense.

The virtues inculcated also rise no higher than those common to barbarism, namely, murder, adultery, theft, and abortion, though the proscription of gluttony, anger, and procrastination are signs of progress. The insistence on truthfulness is continued from Vedic times, and indicates an Indian characteristic.

The common view of the future life comprises heaven and hell, but occasional references to a rebirth on earth are made.

It is in one of the Brahmanas, namely the Satapatha, that the first Indian account of a flood occurs. (5) The elements common to this account and that in Genesis (ship and mountain) naturally suggest derivation from a common Babylonian source, which is possible, though the differences in the stories, the absence of any other loans from Babylon, and the prevalence of floods in India as elsewhere, point the other way.

6. THE BRAHMANAS.

(1) **The Brahmans are Gods.**—The reason why he gives fees to priests is this:

Verily, there are two kinds of gods; for, indeed, the gods are the gods; and the Brâhmans who have studied and teach sacred lore are the human gods. The sacrifice of these is divided into two kinds: oblations constitute the sacrifice to the gods; and gifts to the priests that to the human gods, the Brâhmans who have studied and teach sacred lore. With oblations one gratifies the gods, and with gifts to the priests the human gods, the Brâhmans who have studied and teach sacred lore. Both these kinds of gods, when gratified, place him in a state of bliss (sudhâ).

Even as seed is poured into the womb, so the officiating priests place the sacrificer in the (heavenly) world, when he now makes gifts to those who, he hopes, will make him go thither. Such, then (is the manner) of gifts to priests. — "*Satapatha Brahmana*," *I., pp. 309-310.*

(2) **Brahmans Must Be Good.**—The Bahishpavamâna chant truly is a ship bound heavenwards: the priests are its spars and oars, the means of reaching the heavenly world. If there be a blameworthy one, even that one (priest) would make it sink; he makes it sink, even as one who ascends a ship that is full would make it sink. And, indeed, every sacrifice is a ship bound heavenwards: hence one should seek to keep a blameworthy (priest) away from every sacrifice. — "*Satapatha Brahmana*," *II., pp. 310-311.*

(3) **Contest of the Devas and Asuras.**—The gods and the Asuras, both of them sprung from Pragâpati, were contending for superiority. Then the gods were worsted, and the Asuras thought: "To us alone assuredly belongs this world!"

They thereupon said: "Well, then, let us divide this world between us; and having divided it, let us subsist thereon!" They accordingly set about dividing it with ox-hides from west to east.

The gods then heard of this, and said: "The Asuras are actually dividing this earth: come, let us go to where the Asuras are dividing it. For what would become of us, if we were to get no share in it?" Placing Vishnu (in the shape of) this very sacrifice, at their head, they went (to the Asuras).

They then said: "Let us share in this earth along with yourselves! Let a part of it be ours!" The Asuras replied rather grudgingly: "As much as this Vishnu lies upon, and no more, we give you!"

Now Vishnu was a dwarf. The gods, however, were not offended at this, but said: "Much indeed they gave us, who gave us what is equal in size to the sacrifice."

Having then laid him down eastwards, they enclosed him on all (three) sides with the metres, saying (Vâg. S. I., 27), on the south side, "With the Gâyatri metre I enclose thee!" on the west side: "With the Trishṭubh metre I enclose thee!" on the north side: "With the Gagatî metre I enclose thee!"

Having thus enclosed him on all (three) sides, and having placed Agni (the fire) on the east side, they went on worshiping and toiling with it (or him, *i.e.*, Vishnu, the sacrifice). By it they obtained (sam-vid) this entire earth; and because they obtain d by it this entire (earth), therefore it (the sacrificial ground) is called vedi (the altar). For this reason they say, "As great as the altar is, so great is the earth;" for by it (the altar) they obtained this entire (earth). And verily he who so understands this, wrests likewise this entire (earth) from his rivals, excludes his rivals from sharing in it. — "*Satapatha Brahmana*," *I., pp. 59-60.*

(4) **The Ground and Order of Animal Sacrifices.**—Now when he slaughters those animals, he prepares a home for Agni; for nowhere but in his home does one enjoy himself. But the home means food; it is that he lays down in front, and when Agni sees that, he turns unto him.

There are a man, a horse, a bull, a ram, and a he-goat; for such are all the animals (used for sacrifice). Animals are food: he thus lays down in front whatever food there is; and seeing that, Agni turns unto him.

A man (purusha) he slaughters first, for man is the first of animals; then a horse, for the horse comes after man; then a bull, for the bull (or cow) comes after the horse; then a ram, for the sheep comes after the cow; then a he-goat, for a goat comes after the sheep; thus he slaughters them according to their form, according to their excellence.—"*Satapatha Brahmana*," *III., pp. 165-6.*

(5) **The Indian Flood.**—In the morning they brought to Manu water for washing, just as now also they (are wont to) bring (water) for washing the hands. When he was washing himself, a fish came into his hands.

It spake to him the word, "Rear me, I will save thee!" "Wherefrom wilt thou save me?" "A flood will carry away all these creatures: from that I will save thee!" "How am I to rear thee?"

It said, "As long as we are small, there is great destruction for us; fish devours fish. Thou wilt first keep me in a jar. When I outgrow that, thou wilt dig a pit and keep me in it. When I outgrow that, thou wilt take me down to the sea, for then I shall be beyond destruction."

It soon became a ghasha (a large fish); for that grows largest (of all fish). Thereupon it said, "In such and such a year that flood will come. Thou shalt then attend to me (*i.e.*, to my advice) by preparing a ship; and when the flood has risen thou shalt enter into the ship, and I will save thee from it."

After he had reared it in this way, he took it down to the sea. And in the same year which the fish had indicated to him, he attended to (the ad-

vice of the fish) by preparing a ship; and when the flood had arisen, he entered into the ship. The fish then swam up to him, and to its horn he tied the rope of the ship, and by that means he passed swiftly up to yonder northern mountain.

It then said, "I have saved thee. Fasten the ship to a tree; but let not the water cut thee off, whilst thou art on the mountain. As the water subsides, thou mayest gradually descend!" Accordingly he gradually descended, and hence that (slope) of the northern mountain is called "Manu's descent." The flood then swept away all these creatures, and Manu alone remained here.—"*Satapatha Brahmana*," *I., pp. 216-8.*

FIRST WEEKLY REVIEW.

1. **INDIA: ITS PEOPLE, HISTORY, AND CULTURE.**—Districts of India, Climate, Food, Gateways, Invaders, Castes, Epochs of History, Culture-spheres, Traits.
2. **THE VEDAS AND DEVAS.**—Mantras, Brahmanas, Upanishads, Inspiration, Vedic Culture, Devas and Asuras, Henotheism, Lower Deities.
3. **THE VEDIC DEITIES.**—Dyaus and Prithivi, Varuna, Devas and Asuras, Indra and Vritra, Ashvins, Ushas, Vishnu, Savitri, Surya, and Pushan.
4. **VEDIC DEITIES (CONTINUED).**—Agni, Soma, Brahmanaspati, Visvakarman, Prajapati, Final Stage.
5. **THE VEDIC CULTS, ETHICS, AND ESCHATOLOGY.**—The Offering, as Private, and as Public, Priests, Ceremonies, Chief Public Offerings, viz., Fire, New and Full Moon, Three Seasons, Harvests, Solstices, Soma, and Horse Sacrifice, Ancestor-cult, Magic, Ethics, Disposal of the Dead, Future Life.
6. **THE BRAHMANAS.**—Their Nature, Conditions at the Time, Brahmans, Prajapati, Sacrificial Animals, Magic, Barbaric Traits, Flood.

QUESTIONS.

1. *Specify the three great districts of India. What is the temperature, and what the food products of the country? What people colonized India from the northeast? What peoples from the northwest? Where is the Dekhan? Who now inhabit it? How many pure Aryans and pure aborigines now survive? Why is the aboriginal element important? How were the Aryans divided? Which class was dominant? Why? Specify the six epochs of Indian history. State the attainments of the Indians in the six culture-spheres: speech, mechanics, art, society, science, and religion. What are their chief mental traits?*

2. *What are the earliest scriptures of India? Name the three classes of these. How was the Veda esteemed? Describe the culture revealed by the Rig-veda. How primitive was all this? Distinguish devas from asuras. Describe henotheism. What minor deities were recognized?*

3. *Name the European cognates of Dyaus. Describe Varuna in full. Trace these attributes to their two sources in nature and in man. Contrast asuras and devas. Describe the conflict of Indra and Vritra. What was the moral character of Indra? Name the European cognates of Ushas. Characterize the four sun-gods.*

4. *Trace the deeds and traits of Agni to their prototypes in nature. How did religion silence moral scruples concerning Agni's murder of his parents? (Answer lies in note 1, stanza 4). Compare Soma with Agni. What traits of Soma can moderns still readily comprehend? What primitive drink was thought divine? (Note that our word "spirits" arose from a similar idea). Explain Brahmanaspati. To what philosophical demand did Visvakarman and Prajapati answer? What was the highest mark reached in Vedic religious thought?*

5. *For what purpose were the hymns written? What was the nature of the Vedic offering? What did the offerer expect? Describe the "family worship," and the "public worship." How many priests were required for a public offering? Sketch the public offering. Name some of the chief twelve public offerings. Describe the ancestor cult. Repeat the love-charm. What were the chief traits of the goodman? Who was Yama? What joys are expected in heaven?*

6. *What was the purpose of the Brahmanas? How had conditions been changed? What is now the claim of the Brahman? Who has become chief god? Name the sacrificial animals in their order of value. Give an instance of the spell. Name some barbarian traits of this period. Discuss the problem of the Vedic flood.*

SUBJECTS FOR SPECIAL STUDY.

1. *Use any accessible source on Indian culture, such as the encyclopedias under "India," or Sir W. W. Hunter's masterly work, "A Brief History of India."*

2. *Compare these exaggerations of henotheism with the hyperboles of all imaginative compositions, secular or sacred, and with the extravagancies of modern American speech.*

3. *Commit to memory the beautiful and sublime hymn to Varuna, as given in note 2. Find parallel passages in the Psalms, Job, and Paradise Lost.*

4. *The prototypes of the famous hymn in note 3 are gestation, desire, and generation. Identify these several elements. Desire was particularly apt in this usage, since it turns feeling into action.*

5. *Examine your illiterate acquaintances for spells, charms, magic, or other so-called superstitions, and report to the editor if you discover anything definite.*

6. *Recall any parallels you can to the priestly position at this period.*

7. THE UPANISHADS:—BRAHMAN.

The term Upanishads means either something mystical that *underlies* the surface, or something esoteric taught to a pupil who *sits near* his master. It designates certain additions made to the Brahmanas, explanatory of the origin of the universe and of the nature and relations of the Absolute, as also of the world and of man. In short, these writings constitute the first Indian attempt at metaphysics, but with a deep religious purpose, and not as mere indifferent speculation. Of the 150 that stand on record, the oldest date from about the seventh century B.C., if not a century later. They are of special interest for several reasons. First, they reveal to us the most influential element in the formation of the character and opinions of Gautama Buddha. Especially does the personality of Nachiketas in the Katha Upanishad resemble him. Second, they close the Veda, which alone the Hindus call *shruti*, "heard," namely, by revelation, as distinguished from *smriti*, "remembered," namely, traditional matter. Thus their systematized doctrine was known later as *Vedanta*, "End of the Veda." Third, they alone exercise any influence upon the thinking men of modern India, such as Rammohun Roy. These men recognize in it qualities of depth, devotion, insight, and conviction that "find them," or appeal to them, even after acquiring familiarity with the scriptures of other peoples. Fourth, they have even influenced the course of European philosophy through the agency of Schopenhauer, who declared his preference of them even to Erigena and Spinoza. Fifth, the pantheism they mostly inculcate has ever since remained the dominant, though not exclusive, philosophy of the Hindu people.

A Brahman.

A few hymns of the Vedas indicated a dawning sense of the insufficiency of the nature-gods there celebrated; and towards their close the gods *Brahmanaspati*, *Visvakarman* and *Prajapati* appear. The last is the prominent deity of the Brahmanas, though others are recognized. But the Upanishads offer an entirely different scene. Here is only one God, "One only without a second," as his father taught Shvetaketu. This unique being is named *Brahman*, and forms the culmination of a long growth from *brahma*, "power," and later "prayer," as the word of power (probably with magical implications), through *Brahmana*, "the (personal) pray-er," and *Brahmanas-pati*, "the Lord of Prayers," to *Brahmā* (personal and masculine) the equal of *Prajapati*, and finally *Brahma* or *Brahman* (neuter, not as denying, but as transcending all sexual qualities).

The quest of the Upanishads is for some being that stood at the absolute *beginning* and now includes the *whole*, and they find this wondrous being in *Brahman*, "Power," otherwise named *Purusha*, "Soul," but preferably *Atman*, "Self"; that is, the Great Self or Over-soul. (1) This last name, "Self," especially suits the identification, which the Indian thinker posited between the Infinite God and finite man, so that indeed it is sometimes hard to tell whether self (small initial) or Self is meant. Such *atman* was distinguished from the *manas*, "mind," or "soul," of every day experience, and is translated by Williams "spirit." This *Brahman* or *Atman* is the Existent, without qualities, inscrutable, and immanent in gods, nature and man alike, the only one without a second. (2) As life permeates all branches of a tree, tissue constitutes all fruit, and salt pervades salt water, so the Existent is present in every being, "and thou Shvetaketu art it." The love of anything,

however noble, should be regarded only as a means to loving this Self. (3) Notice that no distinction of good and bad is made here. The difficulty of attributing evil things to an imminent god is not dealt with in these Upanishads.

This one Self dwells in man as his self and can be perceived there by the lower merely human powers, the heart, soul, or mind: such is the second great thought of the Upanishads. (4) The self is distinguished as the *jivatman*, "individual self," the Self as the *paramatman*, "world self." It is precisely because of this indwelling, or what is the same thing, the essential identity of self and Self, that the former is enabled to *know* the latter, both being the only complete and invisible things in the world. (5)

7. THE UPANISHADS:—BRAHMAN.

(1) **Atman.**—This word originally meant breath, and as such is cognate with the German *athmen*, "to breathe," as with the Greek ἀτμός, "smoke," from which the English word "atmosphere" is derived. Atman soon come to mean life or body, and later still essence or self, and was used as a reflexive pronoun.

(2) **Brahman, the Existent.**—He (the Self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: "He is"?

By the words "He is," is he to be apprehended, and by (admitting) the reality of both (the invisible Brahman and the visible world, as coming from Brahman). When he has been apprehended by the words "He is," then his reality reveals itself.

When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.

When all the ties of the heart are severed here on earth, then the mortal becomes immortal—here ends the teaching.—"*Upanishads*" *II, p. 23.*

A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing.—*Ibid, p. 10.*

He who knows the bliss of that Brahman, from whence all speech with the mind turns away unable to reach it, he never fears.—*Ibid, p. 56.*

And when they say, Sacrifice to this or to that god, each god is but his manifestation, for he is all gods.—*Ibid, p. 86.*

The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!—*Ibid, p. 243.*

That which is the subtile essence, in it all that exists has its self. It is the true. It is the Self, and thou, O Shvetaketu, art it.—"*Upanishads*" *I, p. 108.*

In the beginning, my dear, there was that only which is (τὸ ὄν), one only, without a second. Others say, in the beginning there was that only which is not (τὸ μὴ ὄν), one only, without a second; and from that which is not, that which is, was born.

But how could it be thus, my dear? the father continued. How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.—*Ibid, p. 93.*

(3) **True to the Self.**—Now when Yâgñavalkya was going to enter upon another state, he said: Maitreyî, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Kâtyâyaî (my other wife).

Maitreyî said: My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?

No, replied Yâgñavalkya; like the life of rich people will be thy life. But there is no hope of immortality by wealth.

And Maitreyî said: What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that to me.

Yâgñavalkya replied: Thou who art truly dear to me, thou speakest dear words Come, sit down, I will explain it to thee, and mark well what I say.

And he said: Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.

Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.

Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.

Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.

Verily, everything is not dear that you may love everything; but that you may love the Self, therefore everything is dear.—"*Upanishads,*" *II., pp. 108-10.*

(4) **Self in the self.**—That god, the maker of all things, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul, the mind; they who know it become immortal.—*Ibid, p. 253*

(5) **Brahman known only through the self or spirit.**—And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.—*Ibid, p. 243.*

He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when qualified) by the one or the other (predicate). Let men worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this, finds glory and praise.—*Ibid, p. 87.*

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.—*Ibid, p. 254.*

8. THE UPANISHADS:—SALVATION AND METEMPSYCHOSIS.

This identity of *Brahman* and the human spirit is of the utmost moment, for recognition of it secures *salvation* from this sorrowful life, and from rebirth into it, or even into heaven, which could afford only relative satisfaction; whereas the old method of sacrifice secured merely earthly good and a subsequent life in heaven. Indeed the winning of this knowledge, to which the later years should be devoted in retirement, is itself a spiritual offering, of a deeper meaning and greater efficacy. The Self cannot be gained by the Veda, nor without strength, earnestness, and meditation, which involve renunciation of family ties and comforts. But the reward is great; the painful distinctions of society and the sting of conscience are equally left behind as facts belonging only to the finite mind or soul, while eternal peace awaits the spirit. (1) Notice the method here: Social inequalities are not reformed, nor sins forgiven, but both are simply abandoned with the sphere to which they belong. That sphere is *Maya*, "Illusion," (2) a notion only indicated here, but developed in the Vedanta philosophy, a notion which comprehends all ordinary experience, and must be shaken off by a meditation so deep that consciousness of everything external is lost, and the spirit is joined (*yoga*) to *Brahman*. (3)

The Fountain Square, Jaipur.

Thus far have been grouped the *mental* aspects of this system, but these are often accompanied by a purely materialistic aspect. The seeds of a fig consist in turn of invisible seeds which constitute its essence or being. Again, *Brahman* dwells in the *cavity* of the heart, whither man can lead his spirit and so gain union with *Brahman*. Again, the human self, the spirit, can be felt making its way through the arteries as a pulse, and can even be seen, by a second person, in the eye, while after death it escapes the body and resorts to the sun. Other Upanishads transcend these crude views. Thus one, the Khandogya, after rejecting mirror, pan of water, eye, dreams, and sleep as revelations of the self, declares that it is the true agent now animating the body.

Thus we may behold in these Upanishads religious philosophy in its very birth and growth, and this must account for and thus excuse the inexactness and crudities that mar it. The mixture of sense and folly that so surprises us is not intimate, however, for the sense usually begins when the Kshattriya speaker appears. The Brahman speakers deal mostly with obsolete mythology and magical sacramentarianism; the Kshattriya stands as philosopher and prophet for the new thought. The Brahman's merit here as always was to adopt the good he was unable to create. The racial youth, here at work on philosophy, is often repetitious, illogical, vague and metaphoric, but he is talented, makes such mistakes as only an explorer can, and

has been matched in philosophy only by the wonderful Greek, where also a similar mixture of sense and folly has been noted by A. Lang.

The Indians were well aware of the new departure made in these Upanishads, and named the way of salvation described there *jnana-marga*, "knowledge-way," in distinction from the previous *karma-marga*, "work-way," of the Vedas and Brahmanas. This distinction is of great importance, and will reappear later.

But perhaps the most fundamental and characteristic of all the Indian ideas that first obtain expression in the Upanishads is the rebirth or transmigration of souls, or briefly metempsychosis. In the Brahmanas rebirth upon earth is mentioned in a general way in antithesis to life in heaven; but in the Upanishads it is stated in full; while in the later laws of Manu many details are added, and it has remained the common belief of all schools and sects in India ever since. Sir Monier-Williams has well characterized it as the nightmare and daymare of the Indian thinker. No historic evidence of its rise has yet been obtained, but its growth in India implies its rise there, whence probably it was derived by the Greeks, Pythagoras and Plato. Metempsychosis rests upon the notion of the complete kinship of man with animals, plants, and even stones below him, but also and equally with spirits, demons, angels, deities, and even Brahman or Self above him. The notion would easily flourish at a culture-stage where deities are but magnified men, while monkeys are believed able to talk, but wise enough not to do so, lest they should then be compelled to work!

However, when the doctrine of metempsychosis appears, it is already joined with a belief in retribution. Goodness enables a person to rise in the scale of being; badness compels him to sink. Thus, again, a man's present lot is easily explicable as the result of conduct in a former existence, while his future destiny will be determined by his conduct in this. The former view solves the vexing problem of theodicy, how God can justify himself in respect to his government of so unfair a world; the latter supplies a powerful motive to morality. (4)

Guilt and merit are equally recognized in such a scheme of life. When the two are mixed, the person moves up or down the scale, according as one or the other preponderates. When merit is exhausted by residence in heaven, the man must return to earth. Thus the series is endless, with constant liability to sinking, through painful rebirths, into miserable lower forms of life. Virtue, with its rewards, entails equally with vice, with its punishments, this perpetual change and its uncertain outcome. Only one way of escape is possible, and that is absorption out of the vicissitudes of life into *Brahman*, in whom all distinctions, whether intellectual, sensitive or moral, vanish, because all really belonged to *Maya*, "Illusion." Such a high aim, however, was rare, and prominence in the "Laws of Manu" is given to the lower aims and deterrents, which are assigned on a principle of poetic justice. (5) Persons suffering from marked congenital defect were considered plain cases of retribution, and accordingly to be despised by the virtuous.

The very obvious objection to metempsychosis, that a man should then remember his previous births, was of course made. The failure was explained by the pain suffered at each new birth, while recollection was promised on special conditions.

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8. THE UPANISHADS: — SALVATION AND METEMPSYCHOSIS.

(1) The Reward of Gaining the Self.—Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer, a *Kândâla* not a *Kândâla*, a Paulkasa not a Paulkasa, a *Sramana* not a *Sramana*, a Tâpasa not a Tâpasa. He is not followed by good, not followed by evil, for he has then overcome all the sorrows of the heart.—"*Upanishads*" *II., p. 169.*

He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing.

He does not distress himself with the thought, Why did I not do what is good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself. This is the Upanishad. —*Ibid, p. 63.*

There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfills the

desires of many. The wise who perceive him within their self, to them belongs eternal peace, not to others.—*Ibid, pp. 19-20.*

(2) **Maya or Illusion.**—That from which the maker (mâyin) sends forth all this, the sacred verses, the offerings, the sacrifices, the panaceas, the past, the future, and all that the Vedas declare —in that the other is bound up through that mâyâ.

Know then Prakṛiti (nature) is Mâyâ (art), and the great Lord the Mâyin (maker); the whole world is filled with what are his members.

If a man has discerned him, who being one only, rules over every germ (cause), in whom all this comes together and comes asunder again, who is the lord, the bestower of blessing, the adorable god, then he passes for ever into that peace.—*Ibid, pp. 251-2.*

(3) **Yoga, or Ecstatic Union with Brahman.**—And thus it has been said elsewhere: He who has his senses hidden as in sleep, and who, while in the cavern of his senses (his body), but no longer ruled by them, sees, as in a dream, with the purest intellect, Him who is called Praṇava (Om), the leader, the bright, the sleepless, free from old age, from death, and sorrow, he is himself also called Praṇava, and becomes a leader, bright, sleepless, free from old age, from death, and sorrow. And thus it is said:

Because in this manner he joins the Prâṇa (breath), the Om, and this Universe in its manifold forms, or because they join themselves (to him), therefore this (process of meditation) is called Yoga (joining).

The oneness of breath, mind, and senses, and then the surrendering of all conceptions, that is called Yoga.—*Ibid, p. 323.*

If a wise man hold his body with its three erect parts (chest, neck, and head) even, and turn his senses with the mind towards the heart, he will then in the boat of Brahman cross all the torrents which cause fear

Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath Let the wise man without fail restrain his mind, that chariot yoked with vicious horses.

When Yoga is being performed, the forms which come first, producing apparitions in Brahman, are those of misty smoke, sun, fire, wind, fire-flies, lightnings, and a crystal moon.

When, as earth, water, light, heat, and ether arise, the fivefold quality of Yoga takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the fire of Yoga.

The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odor, and slight excretions.—*Ibid, pp. 241-3.*

When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.—*Ibid, p. 328.*

(4) **Metempsychosis.**—Those who know this (even though they still be gṛihasthas, householders) and those who in the forest follow faith and austerities (the vânaprasthas, and of the parivrâgakas those who do not yet know the Highest Brahman) go to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,—

He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

But they who living in a village practise (a life of) sacrifices, works of public utility, and alms, they go the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

From the months they go to the world of the fathers, from the world of the fathers to the ether,

A Jogi.

from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.

Having dwelt there, till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke; having become smoke, he becomes mist.

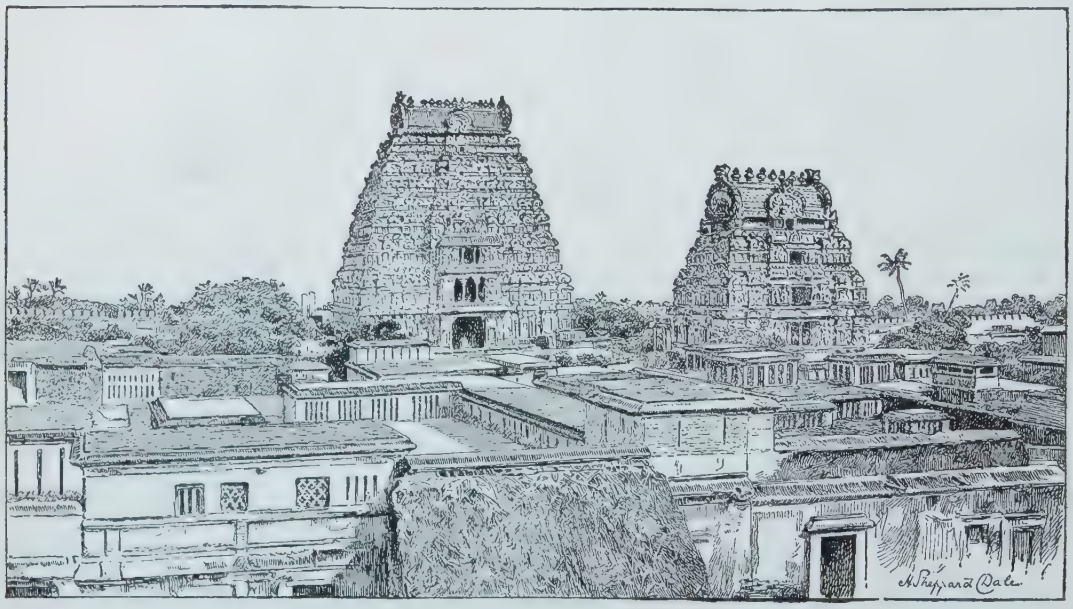
Having become mist, he becomes a cloud; having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

Those whose conduct has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kshatriya, or a Vaiśya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kaṇḍâla. —"*Upanishads,*" *I., pp. 80-84.*

(5) **Poetic Justice.**—Men who delight in doing hurt become carnivorous animals; those who eat forbidden fruit, worms, thieves, creatures consuming their own kind; those who have intercourse with the lowest women, Pretas (famished ghosts). . . . For stealing grain a man becomes a rat . . . for stealing a deer or an elephant, a wolf; for stealing a horse, a tiger; for stealing fruit and roots, a monkey; for stealing a woman, a bear,—"*Laws of Manu,*" *pp. 497-8.*

9. THE SYSTEMS OF PHILOSOPHY.

The diverse elements latent in the Upanishads were soon developed into six distinct schools of philosophy, some knowledge of which is necessary for an understanding of the subsequent Buddhism and Hinduism. Philosophic enquiry was pursued mostly by the Kshattriya caste, and only later appropriated by the Brahmans. In consequence of this some of the systems are unfavorable to religion, though all agree in their first principle, the eternity of both spirit and matter; and in their last aim, to emancipate that spirit from its bondage to that matter, in other words from metempsychosis, that bugbear of the Indian mind. This, in turn, implies common possession of a psychology, as follows: The spirit (*atman*) becomes



The Temple at Sriringham.

active only when joined with a subtile body which has, besides its external sense organs, an internal organ, mind (*manas*), which alone can perceive, know, or will. The spirit is accompanied by this subtile body in all its rebirths into this or that gross body—man, bird, tree, etc.—until it regains its original condition. It is this union with the body that occasions to the spirit all its misery, whether in pain or pleasure (because always mixed with pain), and involves it in rebirths where its conduct may be rewarded or punished—an endless series of woe. (1)

The Nyaya system includes the only logic ever devised independently of Aristotle. The Vaisheshika is an extension of the Nyaya, and possesses no special interest for us, but the Sankya does, from its being the forerunner in different ways both of Buddhism and Hinduism. The Sankhya is indeed the oldest and simplest of the Indian philosophies, for it would interpret this cosmos of mind and matter on the ancient type of father and mother. With this clue, the way out of its maze of strange and obscure notions is easily found. This sexual type had already formed the chief basis for the cosmogonies in the Vedas, and will appear again in the dual deities as described in the Puranas and Tantras. The terms in this dualism are Prakriti and Purusha. The former is eternal, a first cause. "From the absence of a root in the root, the root (of all things) is rootless. Even if there be a succession of causes (one before the other), there must be a halt at some one point; and so Prakriti is

only a name for the primal source of all productions. From this germ of nature arise spontaneously twenty-three other entities. Unlike all these is Purusha or Spirit, which neither produces (*i.e.*, bears, for it does, as it were, beget) nor is produced, but it is for it that Prakriti does its work, as a blind man carries a lame one. "There is a ruling influence of Purusha over Prakriti, caused by their proximity, just as the loadstone (draws iron to itself). That is, the proximity of Purusha to prakriti impels the latter to go through the steps of production. This sort of attraction between the two leads to creation, but in no other sense is Purusha an agent or concerned in creation at all. Prakriti is threefold, of *sattva*, "goodness or purity"; *rajas*, "passion or activity," and *tamas*, "darkness or ignorance," held in equipoise. With these three *gunas* or cords Prakriti binds Purusha to herself, and according as one or the other prevails is the individual that is thereby produced divinely noble, humanly selfish, or bestially ignorant. Purusha is many, but like Prakriti in being eternal. Salvation comes to a Purusha so soon as it becomes aware of its essential difference from Prakriti and the *gunas*. During life Purusha can avoid the mere reflexion of sorrow, which is all that really falls upon it, while after death it can become absolutely unconscious. Such a system has no need for Brahman or any other god, and is therefore atheistic; or, since the existence of such a supreme being is not denied, but only considered incapable of proof, the system may be called agnostic.

The Yoga system is generally regarded as a branch of the Sankya, but is rather a religious method than a philosophical one. It prescribes as the means of reunion with *Ishvara*, "Lord," complete suppression of both thought and feeling till the mind becomes like a crystal when uncolored by adjoining objects. This suppression must be secured by eight practices: 1. Forbearance; 2. ceremonies; 3. postures; 4. peculiar breathings; 5. restraint of the senses; 6. steadying of the mind; 7. *dhyana*, "contemplation; 8. *samadhi*, "profound meditation," really trance. Those who hold *Shiva* as the Supreme Being add to this mental asceticism a bodily one, which in variety and intensity almost surpasses credibility. Such are gazing at the sun until blindness ensues, sitting between hot fires, sleeping on spiky beds, and holding the arm aloft until fixed and withered.

The Mimansa is limited to exegesis and apologetic for the Vedas. The Vedanta, the sixth and last of the orthodox systems, is pure pantheism and the most important of all, both from its closer conformity to the Upanishads, and better adaptation to the national character, then as now. It secures its monism simply by declaring the sensible world to be *Maya*, "Illusion." "Brahma is true, the world is false, the spirit is only Brahma and no other." Brahma is to the world what yarn is to cloth, earth to a jar, and gold to a bracelet. He is Existence, Knowledge, and Joy, but yet without action, consciousness or emotion (*i.e.*, he is the abstractions, but has not the concretions, which is just ideal-ism, as apposed to real-ism). Each human spirit is not a part, but the whole of Brahma. Salvation comes when the spirit can recognize this identity. Moral purification would not secure salvation, since it affects only the mind, and not the unalterable spirit. (2)

Perhaps the most characteristic fact about all Indian philosophy is its refusal to the Charvaka system of a place with its six regular schools. Charvakism was blank materialism, opposed equally to religion, idealism and metempsychosis, and as such quite alien to the national mind, which indeed produced it but only to utterly repudiate it. (3)

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9. THE SYSTEMS OF PHILOSOPHY.

(1) **Happiness Unattainable.**—For the truth is that any attempt to establish happiness as the *summum bonum*, since it is inevitably accompanied by various causes of pain, is only like the man who would try to grasp a red-hot ball of iron under the delusion that it was gold. In the case of objects of enjoyment got together by rightful means, we may find many fire-fly like pleasures; but then how many are the rainy days to drown them? And in the case of those got together by

wrong means, the mind cannot even conceive the future issue which will be brought about. Let our intellight readers consider all this, and not attempt to disguise their own conscious experience. Therefore it is that we hold it as indisputable that for him, pre-eminent among his fellows, who, through the favor of the Supreme Being, has, by the regular method of listening to the revealed *Shruti*, etc., attained into the knowledge of the real nature of the soul, for him the absolute abolition of pain is the true Liberation.—"*Sarva-Darsana-Samgraha*," *translated by Cowell and Gough, p. 171.*

(2) Vedantism.

Knowledge alone effects emancipation.
As fire is indispensable to cooking,
So knowledge is essential to deliverance.
Knowledge alone disperses ignorance,
As sunlight scatters darkness—not so acts;
For ignorance originates in works.
The world and all the course of mundane things
Are like the vain creation of a dream,
In which Ambition, Hatred, Pride, and Passion
Appear like phantoms mixing in confusion.
While the dream lasts the universe seems real,
But when 'tis past the world exists no longer.
Like the deceptive silver of a shell,
So at first sight the world deludes the man
Who takes mere semblance for reality.
As golden bracelets are in substance one
With gold, so are all visible appearances
And each distinct existence one with Brahma.
By action of the fivefold elements
Through acts performed in former states of being,
Are formed corporeal bodies, which become
The dwelling-place of pleasure and of pain
The soul inwrapped in five investing sheaths
Seems formed of these, and all its purity
Darkened, like crystal laid on colored cloth.
As winnowed rice is purified from husk,
So is the soul disburdened of its sheaths
By force of meditation, as by threshing.

The soul is like a king whose ministers
Are body, senses, mind, and understanding.
The soul is wholly separate from these,
Yet witnesses and overlooks their actions.
The foolish think the Spirit acts, whereas
The senses are the actors, so the moon
Is thought to move when clouds are passing o'er it.
When intellect and mind are present, then
Affections, inclinations, pleasures, pains
Are active; in profound and dreamless sleep
When intellect is non-existent, these
Exist not; therefore they belong to mind.
As brightness is inherent in the sun,
Coolness in water, warmness in the fire,
E'en so existence, knowledge, perfect bliss,
And perfect purity inhere in soul.
The understanding cannot recognize
The soul, nor does the soul need other knowledge
To know itself, e'en as a shining light
Requires no light to make itself perceived.
The soul declares its own condition thus:
"I am distinct from body, I am free
From birth, old age, infirmity, and death.
I have no senses; I have no connection
With sound or sight or objects of sensation.
I am distinct from mind, and so exempt
From passion, pride, aversion, fear, and pain.
I have no qualities, I am without
Activity and destitute of option,
Changeless, eternal, formless, without taint,
For ever free, for ever without stain.
I, like the boundless ether, permeate
The universe within, without, abiding
Always, for ever similar in all,
Perfect, immovable, without affection,
Existence, knowledge, undivided bliss,
Without a second, One, supreme am I.'
The perfect consciousness that "I am Brahma"
Removes the false appearances projected
By Ignorance, just as elixir, sickness.
The universal Soul knows no distinction
Of knower, knowledge, object to be known.
Rather is it enlightened through itself
And its own essence, which is simple knowledge.
When contemplation rubs the Arani
Of soul, the flame of knowledge blazing up
Quickly consumes the fuel ignorance.
The saint who has attained to full perfection
Of contemplation, sees the universe
Existing in himself, and with the eye
Of knowledge sees the All as the One Soul.
When bodily disguises are dissolved,
The perfect saint becomes completely blended
With the one Soul, as water blends with water,
As air unites with air, as fire with fire.
That gain than which there is no greater gain,
That joy than which there is no greater joy,
That lore than which there is no greater lore,
Is the one Brahma—this is certain truth.
That which is through, above, below, complete,
Existence, wisdom, bliss, without a second,
Endless, eternal, one—know that as Brahma.
That which is neither coarse nor yet minute,
That which is neither short nor long, unborn,
Imperishable, without form, unbound
By qualities, without distinctive marks,
Without a name—know that indeed as Brahma.
Nothing exists but Brahma; when aught else
Appears to be, 'tis like the mirage, false.

—*M. Monier Williams*, "*Indian Wisdom*," *pp. 120-3*, being part of a tract in verse attributed to the great Shancara Acharya, ninth century A.D.

(3) Charvakism.

No heaven exists, no final liberation,
No soul, no other world, no rites of caste,
No recompense for acts; the Agnihotra,
The triple Veda, triple self-command,
And all the dust and ashes of repentance—
These yield a means of livelihood for men
Devoid of intellect and manliness.
If victims slaughtered at a sacrifice
Are raised to heavenly mansions, why should not
The sacrificer immolate his father?
If offerings of food can satisfy
Hungry departed spirits, why supply
The man who goes a journey with provisions?
His friends at home can feed him with oblations.
If those abiding in celestial spheres
Are filled with food presented upon earth,
Why should not those who live in upper stories
Be nourishd by a meal spread out below?
While life endures let life be spent in ease
And merriment; let a man borrow money
From all his friends and feast on melted butter.
How can this body when reduced to dust
Revisit earth? and if a ghost can pass
To other worlds, why does not strong affection
For those he leaves behind attract him back?
The costly rights enjoined for those who die
Are a mere means of livelihood devised
By sacerdotal cunning—nothing more.
The three composers of the triple Veda
Were rogues, or evil spirits, or buffoons.
The recitation of mysterious words
And jabber of the priests is simple nonsense.

—*Ibid, pp. 133-4.*

10. THE LAWS OF MANU.

The determination of the date of compilation of these laws is a matter of great difficulty, and cannot be made nearer than between the fifth century B.C. and the fifth century A.D. The second century B.C. would be a safe compromise, and is favored by Prof. G. Bühler, the translator of them into English. Certainly some centuries have elapsed since the composition of the Upanishads, for they, with their forerunners, the Brahmanas and Mantras, are now classed together as Veda and distinguished as *Shruti* or Revelation from all subsequent religious literature which is called *Smriti* or Tradition. Manu is the last literary monument of Brahmanism, and indeed contemporaneous with the rise both of Buddhism and Hinduism, both of which, how-

Annual Festival at Combaconum.

ever, it ignores. It is the most important and ancient specimen of a large class of legal literature, and still constitutes the chief authority in Indian law. It grew out of earlier domestic rules, called Smarta Sutras; is certainly a compilation of several previous codes made by some unknown Brahman, who attributes his laws to a mythical Manu; and at first prevailed only among the Manavas living northwest from Delhi, whence, however, it spread gradually over India, though always with accommodation to local customs, as a precondition of acceptance. It is probable that many of the rules were never executed, being inserted simply to complete an ideal. These "Laws of Manu" comprise very diverse material, such as religion and philosophy, law and private morality, both of which receive the sanction of religion. We find here the working out of the religious and philosophical principles of the Veda into practical life, first and chiefly that of the Brahman, but largely of the lower and mixed cases.

The religion presented in the "Laws of Manu" is based upon the Veda. Its eternity and infallibility, with the duty and expiatory effect of a knowledge of it, are insisted on in the strongest language. (1) It follows from this that the deities worshiped are those of the three successive strata of the Veda—Mantras, Brahmanas, and Upanishads; and the particularly interesting thing is that deities of later logical and psychological origin, like *Prajapati* and *Brahman*, have not ousted the earlier

nature-deities, like *Indra* or *Agni*, but stand close beside them. The directions given to a judge for charging witnesses of all four castes show that the new gods are now known to the commonalty, though only Brahmans, and that in old age, are directed to practice the austerities that produce absorption into *Brahman*, who is here also called *Purusha*. This same passage shows, too, how the Upanishadic doctrine of identity between the finite spirit and Infinite Spirit was applied in the moral sphere in a thoroughly wholesome way. Notice that *Yama*, the Vedic god of the dead, is used representatively for *Purusha*, "the sovereign ruler of them all, as is proper upon Upanishadic principles." (2) A quite new god is *Dharma*, "Law" or "Justice," and obviously suited to moral requirement, as *Prajapati* was to a cosmological one.

The cult of the age is just the inherited one unchanged; for the psychological god, *Brahman*, could never be worshiped other than by meditation, limited here to aged Brahmans. Much space is given to the definition of very severe penances, and the specification of the offences for which they are respectively appointed. (3)

The most important of the social rules was that of caste, which receives in the Laws of Manu its fullest and strictest expression. Originally nothing more than a class distinction based upon occupation, and later upon subjugation of the aborigines, it had by this time hardened into exact rules enforced with severe penalties against intermarriage, or even eating in common. At the top of this system stood the Brahman, sacred and even divine; (4) and believed to possess a supernatural power, especially through his curse, still dreaded throughout India. (5) The Brahman's person was inviolable, even for crimes requiring the death of other men. Their sole proper avocations were conducting the offerings, both public and private, and teaching the Veda. Their support was well provided for by the rule that the efficacy of all repetitions of the Veda and all rites depended upon the gifts with which they were accompanied. Later the Brahmans were allowed to enter other avocations. Such privileges were not secured without stern conditions, promoting intellectual, moral and religious excellence. The Brahman's entire course of life was divided into four periods (*asramas*), and the strictest rules provided for each. First, as a student he must remain with a chosen teacher for from 9 to 36 years, according to his ability, until he has gained a thorough knowledge of the three Vedas. In the boy's eighth year he was invested with the sacred cord, a threefold strand of cotton hanging over the left shoulder, by his teacher (Guru), who then initiated him into the daily use of the Savitri or holy prayer, and admitted him to the performance of certain rites. When his long instruction and stern discipline (6) are completed, he returns home, marries, and thus begins the second *asrama*, that of householder.

10. THE LAWS OF MANU.

(1) The Infallible Veda.

The Veda is of patriarchs and men,
And e'en of gods, a very eye eternal,
Giving unerring light; it is beyond
All finite faculties, nor can be proved
By force of human argument—this is
A positive conclusion. Codes of laws,
Depending on the memory of men—
Not grounded on the Veda—heresies
And false opinions, all are held to be
Barren and worthless and involved in darkness.
Whatever doctrine rests not on the Veda
Must pass away as recent, false, and fruitless.
The triple world and quadruple distinction
Of classes and of Asramas, with all
That has been, is, and ever will be, all
Are through the Veda settled and established.
By this eternal Veda are sustained
All creatures: hence we hold it as supreme—
Chief instrument of happiness to man.
Command of armies, regal dignity,
Conduct of justice and the world's dominion.
He merits who completely knows the Veda.
As with augmented energy the fire
Consumes e'en human trees, so he who knows
This book divine burns out the taint of sin
Inherent in his soul through former works;
For he who apprehends the Veda's truth,
Whatever be his Order, is prepared
For blending with the great primeval Spirit,
E'en while abiding in this lower world.

—*M. Monier-Williams, "Indian Wisdom," p. 215.*

(2) Purusha (Atman or Brahman) in Man's Heart as a Witness and Judge.—The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:

"What you know to have been mutually transacted in this matter between the two men before

us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

"A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

"He who gives false evidence is firmly bound by Varuṇa's fetters, helpless during one hundred existences: let (men therefore) give true evidence.

"By truthfulness a witness is purified, through truthfulness his merit grows; truth must, therefore, be spoken by witnesses of all castes (varṇa).

"The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.

"The wicked, indeed, say in their hearts, 'Nobody sees us;' but the gods distinctly see them and the male within their own breasts.

"The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings."

The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brâhmaṇas.

Let him examine a Brâhmaṇa (beginning with) "Speak," a Kshatriya (beginning with) "Speak the truth," a Vaiśya (admonishing him) by (mentioning) his kine, grain, and gold, a Śûdra (threatening him) with (the guilt of) every crime that causes loss of caste.

(Saying) "Whatever places (of torment) are assigned (by the sages) to the slayer of a Brâhmaṇa, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

"(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.

"If thou thinkest, O friend of virtue, with respect to thyself, 'I am alone,' (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.

"If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus."—"*Laws of Manu*," *pp. 268-270.*

[The words "the male," "the sky," "the earth," etc., above, would have been better rendered by "Purusha," "Dyaus," and "Prithivi," etc., since the *personalized* nature-powers are plainly meant.]

(3) **Penances.**—Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.—*Ibid., p. 440-41.*

(4) **Brahmans Are Divine.**—As the Brâhmaṇa sprang from (Brahman's) mouth, as he was the first-born, and, as he possesses the Veda, he is by right the lord of this whole creation.

A Brâhmaṇa, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt oblation) or not carried forth, is a great divinity.

Thus, though Brâhmaṇas employ themselves in all (sorts of) mean occupations, they must be honored in every way; for (each of) them is a very great deity.

By his origin alone a Brâhmaṇa is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.—*Ibid., pp. 24, 398-99, 447.*

(5) **Brahmans Are Powerful.**—A Brâhmaṇa who knows the law need not bring any (offence) to the notice of the king; by his own power alone he can punish those men who injure him.

His own power is greater than the power of the king: the Brâhmaṇa, therefore, may punish his foes by his own power alone.

Let him use, without hesitation, the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brâhmaṇa; with that he may slay his enemies.—*Ibid, p. 436.*

(6) **The Student Period.**—But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavoring (food), woman, all substances turned acid, and from doing injury to living creatures.

From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments).

From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

Let him always sleep alone; let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

Let him fetch a pot full of water, flowers, cow-dung, earth, and Kuśa grass, as much as may be required (by his teacher), and daily go to beg food.

A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first.

Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the village, being pure and remaining silent; but let him avoid Abhiśastas (those accused of mortal sin).

Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

The teacher is the image of Brahman, the father the image of Pragapati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.

That trouble (and pain) which the parents undergo on the birth of (their children) cannot be compensated even in a hundred years.

Let him always do what is always agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

Obedience towards those three is declared to be the best (form of) austerity: let him not perform other meritorious acts without their permission.

11. LAWS OF MANU (CONTINUED).

It was the duty of the Brahman householder to perform daily the five great devotional acts, namely: 1. To Brahman by repetition and teaching of the Veda; 2. to the ancestors by a libation of water; 3. to the Vedic gods by oblations of butter; 4. to aerial goblins by rice grains scattered on the housetop or the ground; 5. to men by hospitality. Of these the first was considered most efficacious. (1) These offerings not only subserved the spiritual need of the three other castes, but maintained the natural sources of food. (2)

A Brahman Sannyasi.

The duties of hospitality were fully laid down, and guarded from abuse by religious impostors. Originally, meats were offered to the gods because they were eaten by men; but now that increased sympathy for all sentient life has prohibited meat for the three higher castes, special reasons — only specious of course—are devised to justify its use for the gods.

So much, then, for the Brahman householder, whose religious life was governed by the Mantras and Brahmanas. But just as those two stages of the Veda were followed by the Upanishads, so was the householder order or stage by the hermit order, and later its intensified form, the mendicant order, both which are just the application of the psychology and metaphysics of the *atma* or spirit. When, therefore, "the householder sees his skin wrinkled, and his hair white, and the sons of his sons, then he may resort to the forest." There he was to observe the abstinences from all luxuries and even comforts, practice the austerities by which he could "dry up his bodily frame," and study the Upanishads by which he could unite with the *Atman*. (3) Finally, when tired of this hermit life, he may proceed to the fourth and last order, that of the *bhikshu*, "beggar," or *sannyasin*, "renouncer," which differs from the former by requiring the renunciation of all home ties for the wanderer's life. (4) Here he may hope by abandoning "all the pairs of opposites," *i.e.*, all forms of ordinary human experience which invariably involve distinction, plurality, mixture, and therewith misery, to repose in *Atman* (*Brahman*) alone. This complete renunciation includes resentment, of course, and

thus involves the diamond rule of conduct (cf. p. 140). Not even in religious and extravagant India was it likely that all Brahmans would consent to such heroic discipline, and accordingly provision was made for a milder course conducted at home, but likewise leading to Brahman. (5) It is altogether likely that this compromise was commonly made, for only thus would the ascetic's body be recoverable for cremation in the sacred funeral ceremonies. Indeed all the directions are introduced with a *may*, not a *shall*. Certainly the subsequent narrative Epics and the present practice evidence the practice of Yoga only by lower castes. That the compromise has not yet quite died out may be seen by the preceding picture of a recent *sannyasi*, who had been prime minister to a native prince.

Twelve *sanskaras*, "purificatory rites," from hereditary sin are prescribed for all three higher castes. (6) They begin even before birth and close with marriage, which is therefore a religious duty for all. The feeding an infant with rice between the fifth and eighth month, the cutting off the hair except one lock on the crown in the third year, and the investiture with the sacred cord are still observed. It is especially this investiture that confers the second and spiritual birth. (7) All these rites, except investiture with the thread, were performed for females also, but without recitation of the sacred texts. As for the "four orders" described above, "serving her husband" was the woman's equivalent for studentship (for she did not learn to read, as she still does not), and household duties that for the householder's worship. (8) Sudras, the aborignal caste, might use only the rice-eating and marriage rites. The marriage rite varies according to the caste and contract, but a common rite is prescribed in which, among other picturesque symbolisms, the pair are sprinkled with rice and water, and are finally blessed by Brahmans.

As with the Chinese, the funeral and the later ancestral rites, *shraddhas*, are the most important of all. At a funeral the relatives bore the deceased with his sacrificial fire and implements to a purified place near his abode, where, after exorcising evil spirits from it, the pyre was prepared and the corpse laid upon it. Then the wife lay down on the pyre beside her dead husband, until either his brother or pupil or old servant made her rise, while repeating the Vedic text: "Rise up, O woman, come back to the world of life; thou art lying by a dead man; come back. Thou hast sufficiently fulfilled the duty of a wife and mother to the husband who wooed thee and took thee by the hand." The sacrificial implements and portions of the sacrificial animal (for the sustenance of the deceased) were then placed in the dead hands, and the pyre lighted. During the burning, portions of Vedic hymns were repeated. (9) It is then certain that the soul, invested with a subtle body, ascends in the smoke to heaven. After purification the mourners return home. Some days later the bones and ashes are collected into a vase and buried in the ground, while someone repeats the Vedic hymn, "Go to thy Mother Earth," etc. The special *shraddha* performed soon after was accompanied with much feasting and costly gifts to the officiating Brahmans. This should be repeated each month, and subsequently each year. In the adjoining picture, the feet of the corpse are laid in the sacred Ganges to insure salvation. The two columns on the right commemorate notable cases of *sati*, "devoted wife," who allows herself to burn up with her husband's corpse. This odious custom found no authority in the Vedas or these Laws of Manu, but sprang up soon afterwards.

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11. LAWS OF MANU (CONTINUED).

(1) **Repetition of the Veda Surpasses All Other Rites.**—But, undoubtedly, a Brâhmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brâhmana.

Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one's highest duty; (all) other (observances) are called secondary duties.—"*Laws of Manu*," *pp. 46, 152.*

(2) **Offerings Control Nature.**—An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

As all living creatures subsist by receiving sup-

port from air, even so (the members of) all orders subsist by receiving support from the householder.

Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.—*Ibid., p. 89.*

(3) **The Hermit Order.**—A twice-born Snâtaka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).

When a householder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest.

Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.

Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots and fruit.

Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).

In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigor of) his austerities.

When he bathes at the three Savanas (sunrise, midday and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.

Having reposited the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit.

Making no effort (to procure) things that give pleasure, chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.

Or (the hermit) who dwells in the forest may bring (food, from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.

These and other observances must a Brâhmaṇa, who dwells in the forest, diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads.

Or let him walk, fully determined and going straight on, in a northeasterly direction, subsisting on water and air, until his body sinks to rest. —*Ibid, pp. 198-204.*

(4) **The Beggar Order.**—But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to wordly objects.

Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.

He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.

A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.

Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant waits for the payment of his wages.

Let him go to beg once (a day); let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

Against an angry man let him not in return show anger; let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama.

On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases.

On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences.

Let him recognize by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedânta).—*Ibid, pp. 204-213.*

(5) **The Compromise Order.**—By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

Contentment, forgiveness, self control, abstention from unrighteously appropriating anything (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

Those Brâhmaṇas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.

A twice-born man who, with collected mind,

Burning Ghat at Benares.

follows the tenfold law and has paid his (three) debts, may, after learning the Vedânta according to the prescribed rule, become an ascetic.

Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.

He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.—*Ibid, pp. 215-16.*

(6) **Purificatory Rites.**—With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

By burnt oblations during (the mother's) pregnancy, by the *G*âtakarman (the ceremony after birth), the *K*au*d*a (tonsure), and the Mau*ñg*iban*d*hana (the tying of the sacred girdle of Mu*ñg*u grass) is the taint, derived from both parents, removed from twice-born men.—*Ibid., pp. 33-34.*

(7) **The New Birth.**—Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth and sanctifies; learn (now) to what duties they must afterwards apply themselves.—*Ibid., p. 42.*

(8) **Female Rites.**—This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.—*Ibid., p. 42.*

(9) Funeral Hymns.

Open thy arms, O earth, receive the dead
With gentle pressure and with loving welcome.
Enshroud him tenderly, e'en as a mother
Folds her soft vestment round the child she loves.
Soul of the dead! depart; take thou the path—
The ancient path—by which our ancestors
Have gone before thee; thou shalt look upon
The two kings, mighty Varuna and Yama,
Delighting in oblations; thou shalt meet
The fathers and receive the recompense
Of all thy stored-up offerings above.
Leave thou thy sin and imperfection here;
Return unto thy home once more; assume
A glorious form. By an auspicious path
Hasten to pass the four-eyed brindled dogs—
The two road-guarding sons of Saramā;
Advance to meet the Fathers who, with hearts
Kindly disposed towards thee, dwell in bliss
With Yama; and do thou, O mighty god,
Intrust him to thy guards to bring him to thee,
And grant him health and happiness eternal.
—*M. Monier-Williams, "Indian Wisdom," p. 197.*

12. THE LAWS OF MANU (CONTINUED). THE ABORIGINAL RELIGIONS.

That a man's condition in the future life depend upon his merit and guilt in this has been often implied before, but is plainly stated in Manu. (1) This law, however, does not preclude the expiation of sins by penances, which are carefully specified, or by confession, repentance, austerity, reciting the Veda, and liberality. (2)

The tenfold law binding on all twice born men was given in Note 7 of the preceding lesson. The absence of analogues to the first three commandments of the Mosaic Law permit polytheism and idolatry; but the omission of the fifth commandment would be wrongly supposed to imply neglect of that duty. Of vices a "tenfold set" is given that spring from love of pleasure, and an "eightfold set" that spring from wrath, while both sets are traced to greed. (3). The example of the gods is cited as a motive to virtue only once, and in reference to a king's duties. This exception proves the general rule of silence on this topic.

The duties and rights of wife and children are determined by the patriarchal system, as was the case in China. The father can make no testament, but must leave his estate to be divided according to law. The son can hold no property during his father's lifetime, and is liable for his debts. The wife also could hold no property. All members of the family may be beaten by the father in chastisement for faults. (4). Again, a twice-born man, after marrying a woman of equal caste, might proceed to marry another from each caste below; but the rule was for one wife. (5) Rape was punished corporally, and adultery with death, except in the case of a Brahman, who could only be banished, whatever his crime was.

Woman's part in the sacred rites was stated in the previous lesson. Her salvation will be secured by obedience to her husband alone. (6) Maiden sisters received from each brother a quarter of his share, when the paternal estate was divided. A wife could be "superseded" for bad conduct or disease, but not so a husband, who indeed was in any case to be worshiped as a god. (7) A man might remarry, but a woman not. When the deceased had been childless, the brother-in-law was appointed to beget one son with the widow. Woman is never independent, is harshly judged, but must be honored, and, if need be, cared for by the king. (8) She needs guarding against evil inclinations, but her own prudence better serves that end than confinement in a house. (9) Finally, a European writer has declared that Indians classed women below cows. Manu, at any rate, classes the sacred cow with the mighty Brahman, and women with children. (10)

Before proceeding to the study of Hinduism, it will be well to notice the religions of those aborigines that were mentioned in Lesson 1, and that, as all students are agreed, deeply influenced the rise of Hinduism, as they still do its condition and prospects. To this end I select some passages from the excellent sketch given by Professor Hopkins. (11)

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12. THE LAWS OF MANU (CONTINUED). THE ABORIGINAL RELIGIONS.

(1) **Merit and Guilt.**—Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.—"*Laws of Manu*," *p. 166.*

(2) **Expiation of Sins.**—I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

A fast for twelve days by a man who controls himself and commits no mistakes, is called a Parâka K*rikkh*ra, which removes all guilt.

By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

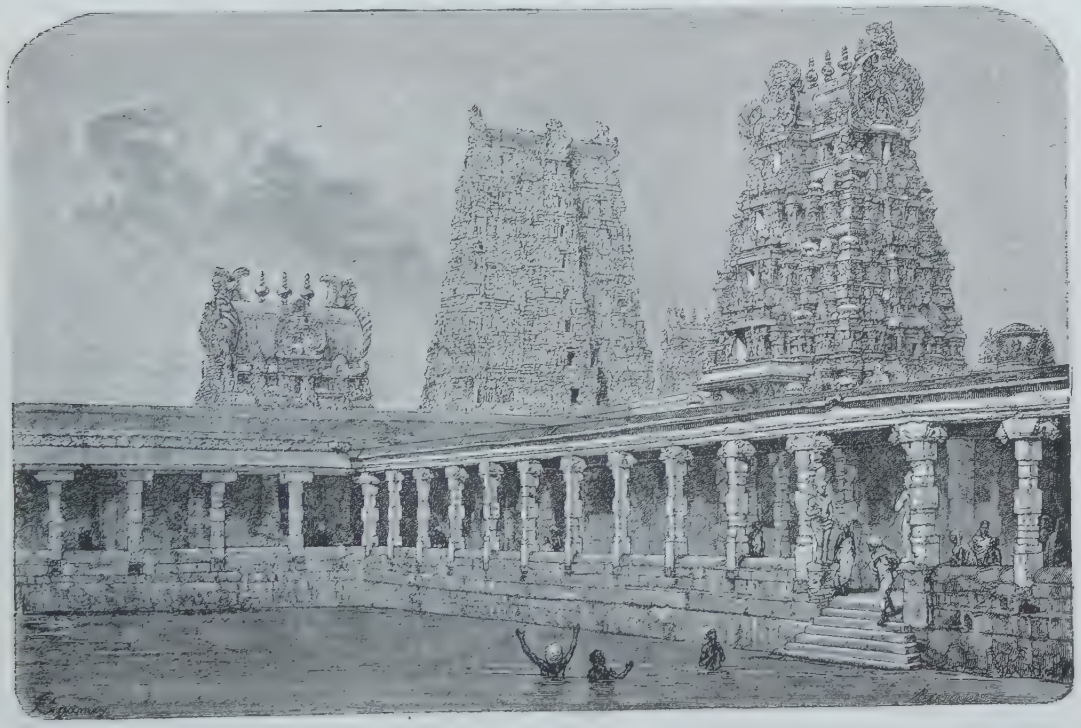
In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) "I will do so no more."

born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the caste), are most approved.

It is declared that a Śûdra women alone (can be) the wife of a Śûdra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brâhmaṇa.

He only is a perfect man who consists (of three persons united), his wife, himself, and his off-



Shaiva Temple at Madura.

If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).—*Ibid, pp. 473, 474, 477.*

(3) **Prohibition of Vices.**—Hunting, gambling, sleeping by day, censoriousness, (excess with, women, drunkenness, (an inordinate love for), dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.

That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that. —*Ibid, p. 223.*

(4) **Patriarchal Punishment.**—A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo.—*Ibid, p. 306.*

(5) **Marriage.**—For the first marriage of twice-

spring; thus (says the Veda), and (learned, Brâhmaṇas propound this (maxim) likewise, "The husband is declared to be one with the wife."

Neither by sale nor by repudation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragâpati) made of old.

"Let mutual fidelity continue until death;" this may be considered as the summary of the highest law for husband and wife.

Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.—*Ibid, pp. 77, 335, 345.*

(6) **Woman's Salvation.**—No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.—*Ibid, p 196.*

(7) **Husband and Wife.**—She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

She who shows disrespect to (a husband), who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshiped as a god by a faithful wife.—*Ibid, pp. 341, 196.*

(8) **Woman's Position.**—In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

Women must be honored and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

Where women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards.

Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases. —*Ibid, pp. 195, 330, 85, 257.*

(9) **Woman's Character.**—Women must particularly be guarded against evil inclinations, however trifling (they may appear) for, if they are not guarded, they will bring sorrow on two families.

Women confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.—*Ibid, pp. 328-9.*

(10) **Woman and Cows.**—Dying, without the expectation of a reward, for the sake of Brâhmaṇas and of cows, or in the defence of women and children, secures beautitude to those excluded (from the Âryan community, vâhya).—*Ibid, p. 416.*

(11) **Aboriginal Religions.**—Gonds: These savages, mentioned in early literature, are the most numerous and powerful of the wild tribes, and appear to have been less affected by outside belief than were any other, except the related Khonds. Their religion used to consist in adoring a representation of the sun, to which were offered human sacrifices. As among the Orāons, a man of straw (literally) is at the present day substituted for the human victim. Besides the sun, the moon and stars are worshiped by them. They have stones for idols, but no temples. Devils, witchcraft, and the evil eye also are feared. They sacrifice animals, and, with the exception of the Rāj Gonds, have been so little affected by the Hindu respect for that holiest of animals, that they slaughter cows at their wedding-feasts, on which occasion the bacchanalian revels in which they indulge are accompanied with such excess as quite to put them upon the level of Çivaite bestiality.

The Khonds: Even more striking is the religion of the Khonds. Their chief rite is human sacrifice to the earth-goddess, Tari; but, like the Gonds, they worship the sun as chief divinity. Other gods among them are the river-god, rain-god, spring, wealth, hill-god, and smallpox-god. All their religious feasts are excuses for excess both in drinking and otherwise. One of their beliefs is that there is a river of hell, which flows around a slippery rock, up which climbs the one that would escape torment. Their method of sacrificing a human victim is to put him into the cleft of a tree, where he is squashed, or into fire. They seem to have an odd objection to shedding blood for this purpose, and in this respect may be compared with the Thugs Another very interesting trait is the religion which is intertwined with business, and its peculiar features. Victims offered either to the sun or to the war-god serve to mark boundary lines. Great is the patience with which these victims, called *merias*, are waited for. The sacrificer captures fit specimens when they are young, and treats them with particular kindness till they are almost grown up. Indeed, they are treated thus by the whole village. At the appointed time they are slowly crushed to death or smothered in a mud bath, and bits of their flesh are then cut out and strewn along the boundary lines. Boys are preferred, but either boys or girls may be used. This sacrifice is sometimes made directly to the "Boundary-god," an abstraction which is not unique; for, besides the divinities recorded above, mention is made also of a "Judgment-god." Over each village and house preside the Manes of good men gone; while the "father is god on earth" to every one. They used to destroy all their female children, and this, together with their national custom of offering human sacrifices, has been put down with the greatest difficulty by the British, who confess that there is every probability that in reality the crime still obtains among the remoter clans. These Khonds are situate in the Madras presidency, and are aborigines of the Eastern Ghâts. The most extraordinary views about them have been published. Despite their acknowledged barbarity, savageness, and polytheism, they have been soberly credited with a belief in One Supreme God, "a theism embracing polytheism," and other notions which have been abstracted from their worship of the sun as "great god."

They that do not worship Tari do not practice human sacrifice. Thus the Çivaite sacrifice of man to the god's consort is very well paralleled by the usage that obtains among them. The Khond priests may indulge in any occupation except war; but some exercise only their priestcraft and do nothing else. The chief feast to the sun-god is Salo Kallo (the former word means "cow-pen"; the latter, a liquor), somewhat like a *soma*-feast. It is celebrated at harvest time with dancing, and drinking, "and every kind of licentious enjoyment." Other festivals of less importance celebrate the substitution of a buffalo for human sacrifice (not celebrated, of course, by the Tari worshipers). The invocation at the harvest is quite Brahmanic; "O gods, remember that our increase of rice is your increase of worship; if we get little rice we worship little." Among lesser gods the "Fountain-god" is especially worshiped, with a sheep or a hog as sacrifice. Female infanticide springs from a feeling that intermarriage in the same tribe is incest (this is the meaning of the incest-law above; it might be rendered "to marry in the tribe")

The Sunthāls: These are immigrants into the West Bengal jungles, and have descended from the North to their present site. They are called the finest specimens of the native savage. The guardian of the tribe is its deceased ancestor, and his ghost is consulted as an oracle. Their race-

god is the "Great Mountain," but the sun represents the highest spirit; though they worship spirits of every sort, and regard beasts as divine; the men revering the tiger, and the women, elephants. The particularly nasty festival called the *bandana*, which is celebrated annually by this tribe, is exactly like the "left-hand" cult of the Çaktas, only that in this case it is a preliminary to marriage. All unmarried men and women indulge together in an indescribable orgie, at the end of which each man selects the woman he prefers.

Of the Savāras or Sauras of the Dekhan the most interesting deity is the malevolent female called Thākuānī, wife of Thākur. She was doubtless the first patroness of the throttling Thugs (*thags* are *thaks*, assassins), and the prototype of their Hindu Kālī. Human sacrifices are offered to Thākurānī, while her votaries, as in the case of the Thugs, are noted for the secrecy of their crimes.

Bilth-rites, marriage-rites, funeral rites (all of blood), human sacrifice, *tabū* (especially among the Burmese), witchcraft, worship of ancestors, divination, and demonology are almost universal throughout the wild tribes. In most of the rites the holy stone plays an important part, and in many of the tribes dances are a religious exercise. —*E. W Hopkins, "Religions of India," pp. 526-7, 528-9, 532-3-535.*

SECOND WEEKLY REVIEW.

7. **THE UPANISHADS: BRAHMAN.**—Upanishads, Reasons for interest, Gautama Buddha, Shruti, Rammohun Roy, Schopenhauer, Pantheism, One God, Brahman, Atman, Indwelling, Knowledge of the Atman.
8. **THE UPANISHADS: SALVATION AND METEMPSYCHOSIS.**—Salvation, The Self, Maya, Materialism, Crudities, Kshattriya, Karma and Jnana; Metempsychosis, Its culture stage, Retribution, Escape.
9. **THE SYSTEMS OF PHILOSOPHY.**—Common Views of all Systems, Psychology, Nyaya, Sankhya, Yoga, Vedanta, Charvaka.
10. **THE LAWS OF MANU.**—Relations to the Past, Formation, Contents, Religion, Yama, Dharma, Penance, Asramas.
11. **THE LAWS OF MANU (CONTINUED).**—Devotional Acts, Meat-eating, Hermit, Beggar, Compromise, Sanskaras, Woman, Funeral.
12. **THE LAWS OF MANU (CONTINUED).**—Expiation, Tenfold Law, Patriarchate, Man and Woman, Aborigines.

QUESTIONS.

7. *What does Upanishads mean? What did these writings constitute? State some reasons for taking special interest in them. Have they exercised any influence on Europeans? What innovation did they make? What is Brahman? What is Atman? What is the second great thought of the Upanishads? How can Atman be known?*

8. *How is salvation secured? How can the Self be gained? What is Maya? State some materialistic aspects of the Atman doctrine. Account for the crudities present. What part did the Kshattriya take? Distinguish karma from jnana Define metempsychosis. Upon what notion does it rest? Where does it easily flourish? How connected with retribution? How are guilt and merit recognized? Where is the way of escape?*

9. *In what do all the systems of philosophy agree? State the common psychology. Characterize the Nyaya. What serves as a type to the Sankhya system? How are Purusha and Prakriti related? Name the three gunas. Why is the Sankhya not theistic? What does Yoga prescribe? Specify some ascetic methods. Describe the Vendanta system.*

10. *What was the epoch of Manu? How formed? What does it contain? Upon what is its religion based? What moral use was made of the Atman theory? Who was Yama? Dharma? State some penances. Describe the Brahman's social position. How was his life divided? Describe his student life.*

11. *State the five devotional acts. Relate the history of meat-eating. When was the Brahman to resort to the forest? Why? State the rules for the bhikshu. State the setting of the diamond rule. What was the compromise method? Name three sanskaras. What was woman's religious duty? Describe a funeral.*

12. *Name the various methods of expiation. To what vice are all others traced? How are the duties and rights of women and children defined? Specify some examples. Contrast some duties of man and woman. State some customs of the aborigines.*

SUBJECTS FOR SPECIAL STUDY.

1. *Confirm the correctness of the philosophy in Note 5, by reference to any modern work on theism or theology.*
2. *Trace the decline of metempsychosis in Greek thought.*
3. *Contrast the failure of Charvakism in India with the success of Materialism in Europe.*
4. *State the Western equivalent for the moral use of the atman theory.*
5. *Discuss the relative merits of the Indian and American conceptions of old age.*
6. *Compare the "tenfold law" with the "ten words" (which is the Hebrew phrase for what we call the ten commandments).*

13. HINDUISM.

While Brahmanism was religion chiefly for the highest caste, or Brahmans, and Buddhism for the military caste, or Kshattriyas, Hinduism resulted from the fusion of these two with the crude and varied beliefs of low castes and outcastes, including hero worship, and even animal, plant and stone worships. Reference to Lesson 1 will remind how from the fourth century B.C. the Aryans in India were in turn attacked by Greco-Bactrians and Scythians, whose monarchs, or those of native Shudra extraction, reduced Brahmanic influence to a minimum, and compelled its compromise with rival beliefs. It was thus that Buddhism could flourish in India from about 500 B.C. to about 500 A.D., when it yielded to the Vaishnavism that had caught its spirit of charity and fraternity. Shaivism had arisen during the same period, and these two have formed ever since the chief divisions of Hinduism. Vaishnavism is just exclusive worship of the Vedic god *Vishnu;* and Saivism that of the god *Rudra*, later known as *Shiva*; while each is exalted by his sectaries to the position reserved in Brahamism for *Atman*, and at the same time believed to have appeared upon earth in some tangible shape, such as a man, animal, plant or stone. Thus pantheism, polytheism and polydemonism coalesced into a personal pantheism, and later, as with Ramanuja, a true monotheism. In early Hinduism, the other Vedic gods appear, but with weakened powers. *Agni* remains the priest of the gods, but no longer wins battles for men. *Varuna* and *Indra* descend to earth and fight in battle, but to little purpose. None the less, however, is *Indra's* Heaven still the hope of the dying warrior. The creator *Brahma* received no cult, but survived in creed as the third and inferior member of the *trimurti*, "three forms," a device of later and perhaps Christian origin, made in order to reconcile the conflicting claims of the supreme Brahmanic god with *Vishnu* and *Shiva*. (1) The notion never attained any importance in Hindu speculation or faith, and may be compared with another combination, this time a dual one between *Vishnu* and *Shiva*, under the title *Hari-Hara*. In the cut on page 215 *Shiva* is represented as the supreme member of this *trimurti*, but the rival Vaishnavas claim the supremacy for *Vishnu*. Only *Surya*, one of the sun gods, retained an active cult, especially in western India, as he does to this day.

Concomitant with this change to a *personal* Supreme in the conception of deity, there arose another in the relation of the worshiper to him; namely, the previous *karma-marga*, or way of works, and *jnanamarga*, or way of knowledge, yielded place, or, more exactly, precedence to the *bhakti-marga*, or way of faith, trust, or devotion to the personal deity. The goal of such *bhakti* is either the particular heaven of the god worshiped, or absorption into the god. The insistence in the texts upon the latter view shows how firmly fixed and how decidedly preferred was the former in the popular mind. In either case metempsychosis continues to be the belief of all parties. The founders of the various Hindu sects have invariably opposed caste distinctions, but with varying success. Some excuse their retention of caste on the ground that "it is well enough for God to ignore social distinction, but not for man;" while others ignore it only while in the sacred precincts of their temples.

The scriptures of Hinduism well represent its slow growth and composite origin. The famous Mahabharata, "Great (war of the) Bharatas," the Iliad of the Indians and the longest epic poem in the world, originally consisted of poetic legends of the war between two rival families, the Kauravas and Pandavas, which raged near the present Delhi. These were collected about the fifth century B.C., but during the entire millennium following additions and interpolations of an ethical and religious nature were made until the whole became the comprehensive though often inconsistent Bible equally of Vaishnavas and Shaivas. A second great epic, the Ramayana, "Adventures of Rama," narrates the war waged by Rama against the

aborigines of southern India as far as Ceylon. It stands second in fame only to the Mahabharata, compared with which it is rather later, much shorter, and more unitary, being attributed to a single poet, Valmiki. It is distinguished for the general elevation and purity of its content above all other Indian writings, sacred or secular.

But the scriptures proper and peculiar to the various sects are the eighteen Puranas, "Ancient (stories)," which were composed during the millennium after the Mahabharata, namely, from the fifth to the fifteenth centuries A.D. They express an intensified sectarianism, and a weakened moral and religious spirit. The typical Parana amounts to a popular encyclopedia, for it includes such topics as creation, geography of earth, heaven, and hells, astronomy, rites and social rules, heroic legends, and directions for future salvation. All are mere elaborations of the original materials found in the Vedas, Manu and Epics, and possess no literary merit.

Rama and Sita, with Hanuman (on the bottom, left.)

Finally, the Tantras have been written during the last few centuries, commonly in the interests of the secret cults to be described later.

It is all the more important, in view of the fabrications and abominations that will meet us later on, to notice here those religious and ethical principles found scattered throughout the two great Epics, and which should therefore be regarded as the common property of all Hindu sects. They are generally enunciated by sages like Vidura, "wisest of the wise," or by *rishis* like the "Son of Atri." In both cases the speakers are credited with divine descent, and also regarded as inspired. Their ethics has therefore religious sanction very much in the degree and manner of the Proverbs of Solomon. We meet the diamond rule again here, and now commended to all, not only to the ascetic. (2)

In the ninth century A.D. the old Brahmanism was revived, and given its final exposition by the great Shankara, whose followers are called Smartas and still form a small though influential sect.

13. HINDUISM.

(1) **The Trimurti.**—Having the form of *Brahmā* he creates; having a human body (as *Krishna*) he protects; in the nature of *Shiva* he would destroy. These are the three appearances or conditions of *Prajapati.* — *Mahabharata quoted in Hopkins' "Religions of India," p. 412.*

(2) **Religious and Ethical Maxims from the Epics.**

Whate'er the work a man performs,
The most effective aid to its completion—

The most prolific source of true success—
Is energy without despondency.
—"*Rāmāyana*," *V., xii. 11.*

A wife is half the man, his truest friend,
Source of his virtue, pleasure, wealth—the root
Whence springs the line of his posterity.
—"*Mahā-bharata*," *I. 3028.*

An evil-minded man is quick to see
His neighbor's faults, though small as mustard-seed;
But when he turns his eyes towards his own,
Though large as Bilva fruit, he none descries.
—*Ibid, I. 3069.*

Conquer a man who never gives by gifts;
Subdue untruthful men by truthfulness;
Vanquish an angry man by gentleness;
And overcome the evil man by goodness.
—*Ibid, III. 13253.*

Triple restraint of thought and word and deed,
Strict vow of silence, coil of matted hair,
Close shaven head, garments of skin or bark,
Keeping of fasts, ablutions, maintenance
Of sacrificial fires, a hermit's life,
Emaciation—these are all in vain,
Unless the inward soul be free from stain.
—*Ibid, III. 13445.*

Two persons will hereafter be exalted
Above the heavens—the man with boundless power
Who yet forbears to use it indiscreetly,
And he who is not rich and yet can give.
—*Ibid, V. 1028.*

Sufficient wealth, unbroken health, a friend,
A wife of gentle speech, a docile son,
And learning that subserves some useful end—
These are a living man's six greatest blessings.
—*Ibid, V. 1057.*

Repeated sin destroys the understanding,
And he whose reason is impaired repeats
His sins. The constant practising of virtue
Strengthens the mental faculties, and he
Whose judgment stronger grows, acts always right.
—*Ibid, V. 1242.*

Bear railing words with patience, never meet
An angry man with anger, nor return
Reviling for reviling, smite not him
Who smites thee; let thy speech and acts be gentle.
—*Ibid, V. 1270, 9972.*

Do naught to others which if done to thee
Would cause thee pain; this is the sum of duty.
—*Ibid, V. 1517.*

When men are ripe for ruin, e'en a straw
Has power to crush them, like a thunderbolt.
—*Ibid, VII. 429.*

A king must first subdue himself, and then
Vanquish his enemies. How can a prince
Who cannot rule himself, enthral his foes?
To curb the senses, is to conquer self.
—*Ibid, XII. 2599.*

Who in this world is able to distinguish
The virtuous from the wicked? both alike
The fruitful earth supports, on both alike
The sun pours down his beams, on both alike
Refreshing breezes blow, and both alike
The waters purify. Not so hereafter—
Then shall the good be severed from the bad;
Then in a region bright with golden lustre—
Centre of light and immortality—
The righteous after death shall dwell in bliss;
Then a terrific hell awaits the wicked—
Profound abyss of utter misery—
Into the depths of which bad men shall fall
Headlong, and mourn their doom for countless years.
—*Ibid, XII. 2798.*

Enjoy thou the prosperity of others,
Although thyself unprosperous; noble men
Take pleasure in their neighbor's happiness.
—*Ibid, XII. 3880.*

Even to foes who visit us as guests
Due hospitality should be displayed;
The tree screens with its leaves, the man who fells it.
—*Ibid, XII. 5528.*

What need has he who subjugates himself
To live secluded in a hermit's cell?
Where'er resides the self-subduing sage,
That place to him is like a hermitage.
—*Ibid, XII. 5961.*

Do good today, time passes, Death is near,
Death falls upon a man all unawares,
Like a ferocious wolf upon a sheep.
Death comes when his approach is least expected.
Death sometimes seizes ere the work of life
Is finished, or its purposes accomplished.
Death carries off the weak and strong alike,
The brave and timorous, the wise and foolish,
And those whose objects are not yet achieved.
Therefore delay not; Death may come today.
Death will not wait to know if thou art ready,
Or if thy work be done. Be active now,
While thou art young, and time is still thy own.
This very day perform tomorrow's work,
This very morning do thy evening's task.
When duty is discharged, then if thou live,
Honor and happiness will be thy lot,
And if thou die, supreme beautitude.
—*Ibid, XII. 6534.*

This is the sum of all true righteousness—
Treat others as thou would'st thyself be treated.
Do nothing to thy neighbor, which hereafter
Thou would'st not have thy neighbor do to thee.
In causing pleasure, or in giving pain,
In doing good, or injury to others,
In granting, or refusing a request,
A man obtains a proper rule of action
By looking on his neighbor as himself.
—*Ibid, XIII. 5571.*

Before infirmities creep o'er thy flesh;
Before decay impairs thy strength and mars
The beauty of thy limbs; before the Ender,
Whose charioteer is sickness, hastes toward thee,
Breaks up thy fragile frame and ends thy life,
Lay up the only treasure: do good deeds;
Practise sobriety and self-control;
Amass that wealth which thieves cannot abstract,
Nor tyrants seize, which follows thee at death,
Which never wastes away, nor is corrupted.
—*Ibid, XIII. 12084.*

Heaven's gate is very narrow and minute,
It cannot be perceived by foolish men,
Blinded by vain illusions of the world;
E'en the clear-sighted who discern the way,
And seek to enter, find the portal barred
And hard to be unlocked. Its massive bolts
Are pride and passion, avarice and lust.
—*Ibid, XIV. 2784.*

— Translated by M. Monier-Williams in "Indian Wisdom," pp. 442-451.

14 SHAIVISM AND SHAKTISM.

The Hindu *Shiva* may be traced back to the Vedic *Rudra*, "Red," the god of the red lightning, father of the *Maruts* or Storm-gods, whose home was among the blue clouds of the giant Himalayas, worshiped from terror of his destructive bolt, and called *Shiva*, "Gracious," to deprecate his wrath. Later he attracts to himself the destructive qualities of fire from *Agni*, and other traits from crude aboriginal cults, especially that of reproduction. This composite origin accounts for his many-sided character. First, he is the dreaded god of destruction in whatever sphere; his haunt is the graveyards, and his aspect terrible, with three eyes, skulls round his neck, and snakes round his body. But, again, he is god of reproduction, gracious, and helpful, or even a reveler devoted to women and wine; lastly, he is patron god of ascetics. (1) To millions in India he is *Mahadeva*, "The Great God," or *Ishvara* "The Lord," trust in whom will save from the woes of rebirth, either in his eternal heaven, Kailasa, or absorbed into himself. But he has fewer exclusive worshipers than has Vishnu, to whom even Shaivas sometimes turn in the hour of death.

Shiva as Androgyne.

Both sides of *Shiva* are reflected and even enlarged in his wife of many names: *Parvati* "Mountain-daughter," *Durga* "Inaccessible," *Kali* "Black," or *Shakti* "Power," *i.e.*, the magic power of *Shiva*. She is represented now as a terrible form with gaping mouth, bloody tongue, and equipped with weapons; or again as a gracious woman, intercessor with *Shiva*. *Parvati* is represented by idols, but *Shiva* always and only by the *linga* or phallos, the coarse but apt symbol of that reproductive power witnessed everywhere in nature. The symbol is conventionalized into a mere shaft, resting on a circular base the *yoni* which represents his spouse, *Parvati*. It is estimated that not less than thirty millions of these symbols exist throughout India, varying in size from those a dozen feet high in the temples to the tiny ones carried as amulets. Sometimes *Shiva* is represented as androgyne or combining in himself both the male and female forces of nature.

Shiva as Trimurti, with the Linga-Yoni.

Shiva is taken as sole and supreme god by two very different classes. By most Brahmans, because of his mystic and ascetic traits; but also by the numerous low castes, because of his essential kinship with their own aboriginal demons previously worshiped in fear, many of whom indeed have been identified as forms of *Shiva* and *Parvati*. The religious murders and licentiousness of Shaivism are just survivals from the native cults on their amalgamation with Brahmanism. The cult is cheap, since it consists mainly in administrating water and leaves to the *linga*; their literature is poor, and their sect steadily waning before its rival Vaishnavism. Among a people where everyone is religious, it belongs mostly to the intellectual and moral dregs of society.

With *Shiva* are associated two minor deities, *Ganesha* and *Skanda*, as his sons, delegated to control the hosts of spirits, both good and evil, that *Shiva* rules. Since failure in any undertaking is attributed to the mischievous interference of spirits, *Ganesha* is in constant demand to insure

success, and is invoked at the beginning of all enterprises. His image, smeared with red paint, in token of success, may be seen throughout India. His elephant head symbolizes sagacity.

A large part of the following of *Shiva* worship exclusively his wife as *Shakti*, and are then called Shaktas. These are again divided into those of the right hand and those of the left. The former are distinguished by their bloody sacrifices of animals still carried on, *e.g.*, at *Kalighat*, whence the English "Calcutta," and originally of the nobler animal, man. The rites of the left-handers sometimes include licentious orgies, and are executed only in secret, while few openly profess belonging to them. (2) It was to *Kali's* temple that the infamous Thugs conveyed their offerings, when they had decoyed and murdered some hapless traveler. These monsters were suppressed by the British only so recently as 1840, and were described by Reynolds as "mostly men of mild and unobtrusive manners, possessing a cheerful disposition." This last trait depended no doubt upon the religious sanction obtainable from *Kali*, who delights in blood, especially human.

14. SHAIVISM AND SHAKTISM.

(1) **Shiva.**—He assumes many forms of gods (as Brahmā, Vishnu, Indra, Rudra), and of men, of goblins, demons, barbarians, tame and wild beasts, birds, reptiles, fishes, with many varieties of human disguises, etc. He is the soul of all the worlds, all-pervading, residing in the heart of all creatures, knowing all desires. He carries a discus, a trident, a club, a sword, an axe He has a girdle of serpents, earrings of serpents, a sacrificial cord of serpents, and an outer garment of serpents' skins. He laughs, sings, dances charmingly, and plays various musical instruments. He leaps, gapes, weeps, makes others weep; speaks like a madman or a drunkard, as well as in sweet tones. He laughs terrifically. He is both visible and invisible, on the altar, on the sacrificial post, in the fire, a boy, an old man, a youth. He dallies with the daughters and the wives of the rishis, with erect hair, obscene appearance, naked, with excited look. He is one-faced, two-faced, three-faced, many-faced.

Then Phālguna (Arjuna) beheld the god Mahādeva, Girisa, bearer of the trident, resplendent, together with his goddess. Falling on the ground on his knees, and bowing his head, the son of Pṛithā, conqueror of hostile cities, propitiated Hara (Mahādeva) in these words: "God with the spirally-braided hair, lord of all the gods, extinguisher of Bhaga's eyes, god of gods, Mahādeva (the great god), blue-necked, wearer of matted hair, I know thee to be of causes the supreme, Tryambaka, the mighty, the refuge of the gods. From thee this world has been produced. Thou art invincible by the three worlds, including the gods, Asuras, and men. Adoration be to Siva in the form of Vishnu, to Vishnu in the form of Siva, to the destroyer of Daksha's sacrifice, to Hari-Rudra, to him with the frontal eye, to Sarva, the beneficent, the wielder of the trident, the bearer of the bow, the sun, the Mārjaeīya, the disposer. I propitiate thee, divine lord of all creatures, lord of troops, benefactor of the world, cause of the causes of the world (*i.e.*, ultimate creator of the immediate creators), who transcendest Pradhāna and Purusha (matter and spirit), the supreme, most subtile, Hara"

The gods went to heaven. They asked Rudra, "Who art thou?" He said, "I alone was before [all things], and I exist, and I shall be. No other transcends me." He entered into one space after another, and into the space of the sky. "I am eternal and not eternal, discernible and undiscernible; I am Brahma, I am not Brahma, I am the eastern, western, southern, northern [breaths, etc., Comm.]; I am below and above the regions, and the intermediate regions, I am male, ennuch, and female, I am the Sāvitrī, I the Gāyatrī, I the Trishtubh, Jagatī, and Anushtubh (metres), I am metre, I am the household, the southern, and the āhavanīya fires, I am true, I am the earth (or cow), I am Gaurī, I am the eldest, I am the chief, I am the most excellent, I am the waters, I am brilliancy, I am the Ṛik, Yajush, Sāman, Atharvāngirases, I am the undecaying, I am the decaying, I the mysterious, I the secret, I dwell in the forests, I am the pushkara (sacrificial jar), the filter, the end, the middle, the outside, the front, and light, —I alone. He who knows me only, me, to be all, knows all the gods. By my own energy I satisfy the earth with rays (or the cow with cows), the Brahmans with Brahmanhood, oblations with oblations, life with life, truth with truth, righteousness with righteousness.—*Mahabharata, translated by J. Muir, "Original Sanskrit Texts," pp. 191-2, 231-2, 359.*

(2) **Shakta Cult.**—This is the *Crîcakra*, "the holy circle," or the *Pûrṇâbhishêka*, "the complete consecration," the essential act, or rather foretaste of salvation, the highest rite of this delirious mysticism. For there is something else than licentiousness in these aberrations. The books which prescribe these practices are, like the rest, filled with lofty speculative and moral reflections, nay, even with ascetic theories; here, as well as elsewhere, there is a profession of horror at sin and a religiosity full of scruples; it is with pious feelings, the thoughts absorbedly engaged in prayer, that the believer is to participate in these mysteries, and it would be to profane them to resort to them for the gratifications of sense. In fact, a Câkta of the left hand is almost always a hypocrite and a superstitious debauchee; but there can be no doubt that among the authors of these contemptible catechetical books there were more than one who sincerely believed he was performing a work of sanctity. Statistical science has naturally little or nothing to say in regard to such observances. No Hindu with any self-respect will confess that he has any connection with the Vâmâcârins.—*A. Barth, "Religions of India," pp. 205-6.*

15. VAISHNAVISM.

Vishnu, in himself and his two incarnations, Rama and Krishna, has been for some two millenniums the supreme and sole God of a majority of the Indian people, especially the middle classes, who have preferredit to Shaivism because of its humaner aspects—inherited from Buddhism. The sects of the present day are nearly all divisions of Vaishnavism; the only incarnations widely worshiped of those of *Vishnu;* while the modern prophets and the best modern literature are also Vishnuite. Vaishnavism is characteristically Indian in being many-sided and absorptive.

Krishna and Devaki.

While, in the fusion of Brahmanism with the aboriginal cults, *Rudra-Shiva* attracted to himself the bloody and licentious elements, *Vishnu* as distinctly drew the humaner elements of care and beneficence. (1) The very diverse cases, enumerated in his ten *avataras*, "descents" or incarnations, all bear this character, and indeed are nothing else than the Vedic, heroic, aboriginal, and Buddhist elements appropriated for *Vishnu* by the device of incarnation. Vaishnavism indeed stands ready to accept Jesus Christ as another *avatara* of the all-pervasive and eternal *Vishnu.* As *Vishnu*, in this respect also unlike *Shiva*, is worshiped chiefly through his incarnations, these must be now surveyed. The fish avatara, through which *Vishnu* saved Manu from the flood, the tortoise, boar, man-lion, dwarf, and Parashurama *avataras* may be dismissed with a bare mention. The seventh *avatara* was into the great Rama, the model son, brother and husband, son of a king of Oudh, and banished by him into the southern forests, where his model wife Sita (an *avatara* of *Vishnu's* wife, *Lakshmi*) was abducted by Ravana, king of Ceylon, but afterwards recovered by Rama assisted by *Hanuman*, chief of an aboriginal tribe compared, by the Aryans to monkeys. This heroic story forms the topic of the Ramayana epic, and is a household word throughout India. All sects revere Rama; and no name is oftener given to children, or oftener invoked at death-beds and funerals. (2) No Hindu ever feels shame for Rama, as he must sometimes for the next *avatara*, Krishna.

Krishna, "Dark," was originally tribal hero and sun-god of the Pandavas, an aboriginal tribe whose attack on the Aryan Kauravas is narrated in the Mahabharata. The tribe coalesced with the Aryans, and their god was construed into an *avatara* of Vishnu. Krishna's legend runs as follows: He was born of Devaki, and his life soon sought by the tyrant Kansa. His father fled with him, and consigned him to the care of a herdsman, with whom Krishna grew up, joining in the merry sports of the country. A favorite idol of Krishna represents him at this age playing

with a ball. While still a boy, Krishna miraculously destroyed the serpent Kaliya, and lifted Mount Govardhana to shelter the herdsmen from the wrath of Indra. His youth was spent in sensual dalliance with the Gopis or milkmaids, and finally he was slain in mistake by an arrow which pierced his foot. Thus Krishna's character falls far below the noble Rama's, but is even more popular with the pleasure-seeking masses, who have made Krishna their exemplar in many vulgar and licentious practices. The better minds, however, have construed these legends into an allegory of the soul with its sin and sorrow.

The Boy, Krishna, with his ball and swing.

In the ninth *avatara Vishnu*, it was claimed, appeared as the great Buddha, in order, out of his compassion for animals, to put an end to the Vedic sacrifices. Thus did Hinduism appropriate the noble work of its rival, Buddhism. The tenth *avatara* lies still in the future, and will be *Kalki* armed with a sword for the deliverance of the now oppressed followers of *Vishnu*, the inauguration of a new age.

The philosophical and theological views of Vaishnavism find expression in the famous Bhagavadgita, "Song of the Blessed One," regarded by Vaishnavas as a kind of New Testament. It was originally a Upanishad of the usual pantheistic type, but was later modified to suit the personal pantheism directed to *Vishnu*, and yet later expanded to suit his incarnation in Krishna. But it seeks also to make *Vishnu* center of the Sankhya and Yoga systems. The result of such eclecticism is much repetition and inconsistency; though two points are made plain. Krishna is the Universal Spirit (*Brahman* or *Atman*, but now personal), and especially the best in everything. (3) Man should not act from ordinary motives, which will result in merit or guilt, and thus in metempsychosis, but from devotion to Krishna, which will result in union with him. (4) These notions are differenced from the Vedanta and Yoga philosophical systems only

by the element of personality, but the change is only nominal, for all desire must be quelled, just as in the older systems. The conception of salvation is still purely negative.

Weber and Lorinser, two German scholars, have attempted to demonstrate a derivation of the episodes in the infant life of Krishna, as related in the Puranas, and of many ideas in the Bhagavadgita from the New Testament. Early Christian missions eastward rendered such borrowing possible, but most scholars consider the correspondences accidental, and the ideas naturally developed from the preceding systems. Professor Hopkins thinks the episodes were borrowed, but that the ideas were native. (5). Reference to note 3 will show how kin to the undoubted native part the supposed Christian ideas are.

15. VAISHNAVISM.

(1) **Vishnu the Supreme.**—The great sage Bhrigu, one of the ten Maharshis or primeval patriarchs created by the first Manu, was asked which God was greatest. He said he would endeavor to ascertain, and first went to Brahma; on approaching whom, he purposely omitted an obeisance. Upon this, the god reprehended him very severely, but was pacified by seasonable apologies. Next he entered the abode of Siva, in Kailāsa, and omitted to return the god's salutation. The vindictive deity was enraged, and would have destroyed the sage, but was conciliated by his wife Pārvatī. Lastly, he repaired to Vaikuntha, the heaven of Vishnu, whom he found asleep with his head on Lakshmī's lap. To make a trial of his forbearance, he boldly gave the god a kick on his breast, which awoke him. Instead of showing anger, however, the god arose, and, on seeing Bhrigu, inquired tenderly whether his foot was hurt, and then proceeded to rub it gently. "This" said Bhrigu, "is the mightiest god; he overpowers by the most potent of weapons—sympathy and generosity"—*Bhagavata Purana, in "Indian Wisdom," pp. 334-5.*

The Address to Vishnu.

Glory to thee in triple form adored,
Creator, Saviour, and destroying Lord!
Each of these forms, unchanging God! is thine,
E'en as the mystic Triad may assign;
So to the rain-drop, coming pure from Heaven,
Where'er it falls, a different taste is given.
Boundless! the world before Thee bounded lies;
No wish hast Thou, but bidst the wish arise.
Victor, unvanquished! Never seen! from Thee
Spring all the creatures that the eye can see.
Though far away, Thou dwellest in each heart;
With no desire, in Penance bearest part.
Full of compassion, Thou canst feel no woe;
Ancient of Days, but age canst never know.
Omniscient Lord, but known to none art Thou;
Subject to none, to Thee all creatures bow.
Maker of all things, Self-existent still;
One, yet the wearer of all forms at will.
Praised in the seven great hymns, for Thee are spread
The seven vast Oceans for Thy wondrous bed.
Thy mouth the seven-fold flame that blazes high;
All the seven worlds to Thee for refuge fly.
All from Thy four-fold mouth, O God, proceed:
The holy lore that seeks the four-fold meed;
Time, with its Ages four, from Thee began;
From Thee, with four-fold caste, the race of Man
O light, that dwellest in the humble breast,
Sought by pure hermits for eternal rest!
None e'er may know Thee, God without a birth,
Yet born in many a mortal form on earth.
God without passions, slayer of Thy foes,
Awake for ever, sunk in deep repose!
Thou hast a pleasure in the joys of Sense,
E'en in the midst of sternest Abstinence;
Thou canst look on unmoved, yet come to aid,
And save from woe, the people Thou hast made,
What though in Scripture many a way we see
That leads to Bliss, they all unite in Thee:
Thus holy *Ganga's* branching stream is poured,
By many a channel, to her Ocean lord.
To those that fix on Thee their heart and mind,
And trust in Thee, with every wish resigned,
Thou art the way that leads to endless joy.

The Kalki Avatara of Vishnu.

Which none can lose again, nor time destroy.
By none that lives Thy glory may be told,
Whose shade on earth men's wondering eyes behold.
What tongue can tell Thee? That Thou art, alone,
Is from the pages of the Veda known.
The pearls are brighter than the Sea, the Sun
Is, in pure lustre, by his rays outdone;
So are Thy deeds more glorious than the praise
Our feeble tongues, O Lord, to Thee can raise.
What must their gain, who serve Thee truly be,
When souls are cleansed by the mere thought of Thee!
For the World's good Thy mighty deeds were wrought;
All things are Thine, and Thou canst wish for nought:
Now if no more in praise of Thee we speak,
Thy glories fail not, but our tongues are weak.
—*Kalidasa*, about the third century A.D., and India's greatest poet. *Translated by R. T. H. Griffith, in "Idylls from the Sanscrit," 97-9.*

(2) Rama as Avatara of Vishnu.

They ceased: and Ráma thus began:
"I deem myself a mortal man.
Of old Ikshváku's line, I spring
From Daśaratha Kosal's king."
He ceased: and Brahmá's self replied:
"O cast the idle thought aside.
Thou art the Lord Nárâyan, thou
The God to whom all creatures bow.
Thou art the Saviour God who wore
Of old the semblance of a boar;
Thou he whose discus overthrows
All present, past and future foes;
Thou Brahmá, That whose days extend
Without beginning, growth or end:
The God who bears the bow of horn,
Whom four majestic arms adorn;
Thou art the God who rules the sense
And sways with gentle influence;
Thou all-pervading Vishnu, Lord
Who wears the ever-conquering sword;
Thou art the Guide who leads aright,
Thou Krishna of unequaled might.
Thy hand, O Lord, the hills and plains,
And earth with all her life sustains;
Thou wilt appear in serpent form

When sinks the earth in fire and storm.
Queen Sítá of the lovely brows
Is Lakshmí thy celestial spouse.
To free the worlds from Rávan thou
Wouldst take the form thou wearest now.
Rejoice: the mighty task is done:
Rejoice, thou great and glorious one.
The tyrant slain, thy labors end:
Triumphant now to heaven ascend.
High bliss awaits the devotee
Who clings in loving faith to thee,
Who celebrates with solemn praise
The Lord of ne'er beginning days.
On earth below, in heaven above
Great joy shall crown his faith and love.
And he who loves the tale divine
Which tells each glorious deed of thine
Through life's fair course shall never know
The fierce assault of pain and woe."
—"*The Ramayana*," *translated by R. T. H. Griffith*, V., *pp. 278-9*.

(3) Krishna (Vishnu) the Omnipresent.—Well, then, O best of Kauravas! I will state to you my own divine emanations; but (only) the chief (ones), for there is no end to the extent of my (emanations). I am the self, O Gudâkeśa! seated in the hearts of all beings. I am the beginning and the middle and the end also of all beings. I am Vishṇu among the Âdityas, the beaming sun among the shining (bodies); I am Marîki among the Maruts, and the moon among the lunar mansions. Among the Vedas, I am the Sâma-veda. I am Indra among the gods. And I am mind among the senses.

Of created things I am the beginning and the end and the middle also, O Arguna! Among sciences, I am the science of the Adhyâtma, and I am the argument of controversialists. Among letters I am the letter A, and among the group of compounds the copulative compound. I myself am time inexhaustible, and I the creator whose faces are in all directions. I am death who seizes all, and the source of what is to be. And among females, fame, fortune, speech, memory, intellect, courage, forgiveness. Likewise among Sâman hymns, I am the Bṛihat-sâman, and I the Gâyatri among the metres. I am Mârgaśirsha among the months, the spring among the seasons; of cheats I am the game of dice; I am the glory of the glorious; I am victory, I am industry, I am the goodness of the good. I am Vāsudeva among the descendants of Vṛishṇi, and Arguna among the Pândavas. Among sages also I am Vyâsa; and among the discerning ones, I am the discerning Usanas. I am the rod of those that restrain, and the policy of those that desire victory. I am silence respecting secrets, I am the knowledge of those that have knowledge. And, O Arguna! I am also that which is the seed of all things. There is nothing movable or immovable which can exist without me. O terror of your foes! there is no end to my divine emanations. Here I have declared the extent of (those) emanations only in part. Whatever thing (there is) of power, or glorious, or splendid, know all that to be produced from portions of my energy. Or rather, O Arguna! what have you to do, knowing all this at large? I stand supporting all this by (but) a single portion (of myself).—"*Bhagavadgita*," *etc., pp. 88, 90-1, in Sacred Books of the East.*

(4) Salvation By Krishna (Vishnu).—The state of mind consisting in firm understanding regarding steady contemplation does not belong to those, O Son of Pṛithâ! who are strongly attached to (worldly) pleasures and power, and whose minds are drawn away by that flowery talk which is full of (ordinances of) specific acts for the attainment of (those) pleasures and (that) power, and which promises birth as the fruit of acts (that flowery talk) which those unwise ones utter, who are enamoured of Vedic words, who say there is nothing else, who are full of desires, and whose goal is heaven. The Vedas (merely) relate to the effects of the three qualities; do you, O Arguna! rise above those effects of the three qualities, and be free from the pairs of opposites, always preserve courage, be free from anxiety for new acquisitions or protection of old acquisitions, and be self-controlled. To the instructed Brâhmaṇa, there is in all the Vedas as much utility as in a reservoir of water into which water flows from all sides. Your business is with action alone; not by any means with fruit. Let not the fruit of action be your motive (to action). Let not your attachment be (fixed) on inaction. Having recourse to devotion, O Dhanañgaya! perform actions, casting off (all) attachment and being equable in success or ill-success; (such) equability is called devotion. Action, O Dhanañgaya! is far inferior to the devotion of the mind. In that devotion seek shelter. Wretched are those whose motive (to action is) the fruit (of action). He who has obtained devotion in this world casts off both merit and sin. Therefore apply yourself to devotion; devotion in (all) actions is wisdom. The wise who have obtained devotion cast off the fruit of action; and released from the shackles of (repeated) births, repair to that seat where there is no unhappiness. When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that you have heard or will hear. When your mind, confounded by what you have heard, will stand firm and steady in contemplation, then will you acquire devotion.—*Ibid., pp. 47-9*.

(5) Vaishnavism and Christianity.—The possible connection is discussed in Muir's "Metrical Translations from Sanskrit Writers," pp. xiii-xiv, in Williams' "Indian Wisdom," and in Hopkins' "Religions of India."

16. THE VAISHNAVA SECTS.

Vaishnavism boasts a line of reformers stretching from the eighth century A. D. to the present day, each of whom founded some one of the sects that now constitute it. In spite of the great Shankara's defence of pure pantheism in the ninth century A. D., all these reformers have advocated the theistic conception of *Vishnu*. Of the four chief Vaishnava sects, the Ramanujas and Madhvas take *Rama* as their *ishta-devata*, "chosen deity," while the Vallabhas and Chaitanyas take *Krishna*, and the choice is symptomatic of the intellectual and moral elevation respectively possessed.

In the twelfth century A. D., Ramanuja taught in Southern India that God, human soul, and nature possess a real and not illusory difference from each other. *Purushottama* "Best of Spirits" made the world, and manifests himself in various ways (*avataras*, etc.) for the testing of men. He is exempt from sin; and, when his votary has, by temple-worship, weaned his heart from the world, he will bestow upon that votary likeness to himself in his own eternal sphere, exempt from further rebirth. (1) In the thirteenth century, this sect split into two parties on the problem of man's dependence on *Vishnu*. The Vada-galais approximate Arminianism in declaring that the human spirit lays hold of the Supreme Being by its own will, effort and act, just as a young monkey clings to its mother. This is the *markata-nyaya*, "monkey theory." The opposing Ten-galais approximate Calvanism in their claim that the human spirit remains passive until acted on by the Supreme, just as a kitten is transported by its mother-cat. This is the *marjara-nyaya*, "cat-hold theory." No western sectarians ever fought more rancorously than have these Vada-galais and Ten-galais over their transcendent problem. While no Indian likes to be seen eating, and the kitchen is only less sacred than the household chapel, the Ramanujas go to the extreme of locking their kitchen doors, for the glance of even a high-caste Brahman would defile everything, and require its rejection. The lineal descendant of Ramanuja, who stands at the head of the sect, makes periodical visitation of his diocese, when youths and maidens have branded on breast, arms, etc., with a golden instrument, the discus and shell symbols of *Vishnu*.

Temple Orchestra and Dancers (Devadasis).

In the thirteenth century Madhva taught a dualism of Vishnu and human souls, while nature was an outcome from the former. This dualism was especially directed against the Vedantic monism, and some interesting and quite valid reasoning was used. (2) The theism of Madhva, as of Ramanuja, differs from Christian theism chiefly in making the Supreme the substantial as well as the efficient cause of the world. Its great glory is that it escaped the abstract and barren monism of Vedantism equally with the negations of Buddhism. Where the former posited mere *being*, and the latter mere *becoming*, Ramanuja posited a real *cause*.

We now reach the Krishnaites. In the sixteenth century Chaitanya stirred all Bengal by his eloquence in behalf of devotion to *Krishna*, and the abolition of

caste. (3) Devotion admits five progressive grades: 1. Calm contemplation of the Supreme; 2. Active service; 3. Personal friendship; 4. Filial attachment; 5. Tender affection, like that of a girl for her lover. Ecstatic union with *Krishna* should be induced by incessant repetition of his name, singing and dancing. Chaitanya himself was able to frequently swoon away in paroxysms of emotion, which at last affected his reason, but secured his deification after death as an incarnation of *Krishna* (= *Vishnu*). Such efficacy attends *Krishna's* name that even accidental or malicious repetitions of it will save the speaker.

Vallabha taught in Central India about 1520 A.D. that, since the human soul was a spark from the Supreme, the body that contained it should be reverenced and even fostered, rather than abused by asceticism. His followers have conformed to the invariable Indian trait of extravagance, and have become the Epicureans of India. Their religious chiefs are called Maharaja, "Great King." They dress in the costliest raiment, feed on the daintiest viands, and abandon themselves to every kind of luxury and even sensuality. Their *ishta-devata* is *Krishna*, while a boy, sporting with the milkmaids. While the better Vaishnavas interpret this as an allegory of love between the Supreme and man, (4) the Vallabhas have taken it in a gross and material sense, and have degenerated into the most corrupt practices. They consider their Maharajas representatives of *Krishna*, and worship them in the temples, while the latter worship the *Krishna* idol. His saliva, fragments left from his meals, the dust on which he has trodden, and the water in which his feet have been washed, *charanamrita*, "feet-nectar," are all eagerly devoured by his votaries; and, indeed, women yield to his caresses in the belief that they will thus secure heavenly bliss to themselves and their families! There are some seventy Maharajas throughout India, and a celebrated law-suit in Bombay has proved their profligacy. The Vallabhas mark the culmination of a spiritual decline in Vaishnavism which had set in with the death of Chaitanya, though not elsewhere so marked as among the wealthy bankers and merchants that naturally constitute the bulk of these votaries of a religion of pleasure.

In the early part of this century Svami Narayani led a movement counter to the corrupt Maharajas, and his disciples now number a quarter of a million, including a thousand celibate clergy, who itinerate in pairs under many hardships. Two articles of their creed guard against the sensual tendency in Krishnaism. (5).

16. THE VAISHNAVA SECTS.

(1) **Ramanuja Sect.**—The tenets of Rámánuja are as follows:—Three categories are established, as soul, not-soul, and Lord; or as subject, object, and supreme disposer. Thus it has been said—

Of this world the efficient and substantial cause is the Deity, known under the names Purushottama (best of spirits), Vásudeva (a patronymic of Krishna), and the like.

"Vásudeva is the supreme absolute spirit, endowed with auspicious attributes,

"The substantial cause, the efficient of the worlds, the animator of spirits."

This same Vásudeva, infinitely compassionate, tender to those devoted to him, the Supreme Spirit, with the purpose of bestowing various rewards apportioned to the deserts of his votaries in consequence of pastime, exists under five modes, distinguished as "adoration" (*archá*), "emanation" (*vibhava*), "manifestation" (*vyúha*), "the subtile" (*súkshma*), and the "internal controller." (1) "Adoration" is images and so forth. (2.) "Emanation" is his incarnation, as Ráma, and so forth. (3.) His "manifestation" is fourfold, as Vásudeva, Sankarshana, Pradyumna, and Aniruddha. (4.) "The subtile" is the entire Supreme Spirit, with six attributes, called Vásudeva. His attributes are exemption from sin, and the rest. That he is exempt from sin is attested in the Vedic text: Passionless, deathless, without sorrow, without hunger, desiring truth, true in purpose. (5.) The "internal controller," the actuator of all spirits, according to the text: Who abiding in the soul, rules the soul within. When by worshiping each former embodiment a mass of sins inimical to the end of the soul (*i.e.*, emancipation) have been destroyed, the votary becomes entitled to practice the worship of each latter embodiment.

Devotion is meditation on the Deity. When the vision of the visible world has been brought to a close by knowledge accumulated by the merit of such worship, the infinitely compassionate Supreme Spirit, tender to his votaries, bestows upon the votary devoted to his lord and absorbed in his lord, his own sphere infinite and endless, marked by consciousness of being like him, from which there is no future return (to the sorrows of transmigratory existence).—"*Sarva-Darsana-Sangraha,*" *translated by Cowell and Gough, pp 66, 78, 79 and 80*

(2) **Madhva Sect.**—Difference (duality) is also ascertained by inference. Thus the Supreme Lord differs from the individual soul as the object of its

obedience; and he who is to be obeyed by any person differs from that person; a king, for instance, from his attendant.

Nor should suggestion be made that individual spirit is God in virtue of the text: He that knows the absolute becomes the absolute; for this text is hyperbolically eulogistic, like the text, Worshiping a Bráhman devoutly a Súdra becomes a Bráhman, *i.e.*, becomes exalted.

Illusion is defined to be the will of the Lord, in virtue of the testimony of many such passages as:—

"The great illusion, ignorance, necessity, the bewilderment,

"The originant, ideation,—thus is thy will called, O Infinite.

"The originant, because it originates greatly; ideation, because it produces ideas."

And it is declared that the grace of Vishnu is won only through the knowledge of his excellence, not through the knowledge of non-duality. Nor is there in this doctrine any confliction with texts declaratory of the identity (of personal and impersonal spirit) such as, That art thou (for this pretended identity) is mere babbling from ignorance of the real purport.

"The word That, when undetermined, designates the eternally unknown,

"The word Thou designates a knowable entity; how can these be one?"

And this text (That art thou) indicates similarity (not identity) like the text, The sun is the sacrificial post. Thus the grand revelation:—

"The ultimate unity of the individual soul is either similarity of cognition,

"Or entrance into the same place, or in relation to the place of the individual;

"Not essential unity, for even when it is emancipated it is different,

"The difference being independence and completeness (in the Supreme Spirit), and smallness and dependence (in the individual spirit)."

—*Ibid, pp. 90-1, 93-4, 96.*

(3) **Chitanya Sect.**—What ever is accomplished by works, by penance, by divine knowledge, by suppression of the passions, by abstract meditation, by charity, by virtue, by other excellences, all this is effected by devotion to me; Paradise, Heaven, beatitude, union with the Supreme Spirit, every wish of the heart is obtainable by devotion to me. —"*Bhagavata Purana*" *XI.*

(4) Krishna and the Gopis as a Spiritual Allegory.

Beautiful Radha, jasmine-bosomed Radha,
All in the Spring-time waited by the wood
For Krishna fair, Krishna the all-forgetful,—
Krishna with earthly love's false fire consuming—
And some one of her maidens sang this song:—

I know where Krishna tarries in these early days of Spring,
When every wind from warm Malay brings fragrance on its wing;
Brings fragrance stolen far away from thickets of the clove,
In jungles where the bees hum and the Koïl flutes her love;
He dances with the dancers, of a merry morrice one,
All in the budding Spring-time, for 'tis sad to be alone.

Mark this song of Jayadev!
Deep as pearl in ocean-wave
Lurketh in its lines a wonder
Which the wise alone will ponder:
Though it seemeth of the earth,
Heavenly is the music's birth;
Telling darkly of delights
In the wood, of wasted nights,
Of witless days, and fruitless love,
And false pleasures of the grove,
And rash passions of the prime,
And those dances of Spring-time;
Time, which seems so subtle-sweet,
Time, which pipes to dancing-feet,
Ah! so softly—ah! so sweetly—
That among those wood-maids featly
Krishna cannot choose but dance,
Letting pass life's greater chance.

Yet the winds that sigh so
As they stir the rose
Wake a sigh from Krishna
Wistfuller than those;
All their faint breaths swinging
The creepers to and fro
Pass like rustling arrows
Shot from Kama's bow:
Thus among the dancers
What those zephyrs bring
Strikes to Krishna's spirit
Like a darted sting.

And all as if—far wandered—
The traveler should hear
The bird of home, the Koïl,
With nest-notes rich and clear;
And there should come one moment
A blessèd fleeting dream
Of the bees among the mangoes
Beside his native stream;
So flash those sudden yearnings,
That sense of a dearer thing,
The love and lack of Radha
Upon his soul in Spring.

But may He guide us all to glory high
Who laughed when Radha glided, hidden, by,
And all among those damsels free and bold
Touched Krishna with a soft mouth, kind and cold;
And like the others, leaning on his breast,
Unlike the others, left there Love's unrest;
And like the others, joining in his song,
Unlike the others, made him silent long.

What skill may be in singing,
What worship sound in song,
What lore be taught in loving,
What right divined from wrong·
Such things hath Jayadeva—
In this his Hymn of Love,
Which lauds Govinda ever,—
Displayed; may all approve!

—"*The Indian Song of Songs*" (*Gita Govinda*), *translated in "Indian Poetry" by Edwin Arnold, pp. 9, 14, 21, 97.*

(5) **The Narayana Sect.**—If by the great men of former days anything unbecoming has been done, their faults must not be imitated, but only their good deeds.

All males and females who go to Krishna's temple should keep separate and not touch each other.

17. HINDUISM UNDER THE INFLUENCE OF ISLAMISM AND CHRISTIANITY.

The fifth in the apostolic succession from Ramanuja was Ramananda, who itinerated in Northern India, during the early part of the fourteenth century, preaching the one God as *Vishnu*. Ramanuja had addressed chiefly the twice-born castes and written the learned Sanskrit; but Ramananda appealed to the masses, and the literature of his sect was the chief contribution to the new Hindi vernacular. One of Ramananda's twelve disciples, named Kabir, originally a believer in Mohammedanism, which had now become widely extended in Northern India, surpassed all other Vaishnava reformers, and demonstrated afresh the remarkable elasticity of Hinduism, by denouncing the cherished idol-worship, rejecting the Shastras (Manu and other law-books) and Puranas, and with them every distinction of caste, religion, and sect, and by demanding above all moral conduct in every sphere of life. Conscience should limit even the authority of the *guru*, "teacher," which otherwise is absolute over the disciple. His *ishta-devata* was *Rama*, as was natural; but he freely admitted that Mohammedans worshiped the same god under another name. (1)

Shivas Bull. A Monolith in the Temple of Tanjour.

Kabir's most famous follower was Nanak, who in the sixteenth century founded the Sikh religion, which, though meant to reconcile Hindus and Mohammedans, is really more pantheistic than monotheistic. The sect was of small account until its tenth chief, Govind, abolished caste, and converted the sect into a nation of warriors against the persecuting Mohammedans. The baptismal water was stirred with a two-edged sword, and every Sikh carried a sword by his side. Govind rejected all scriptures and ceremonies of both Hindus and Mohammedans, and led the Sikhs to a propagation of their faith by means of the sword, which indeed they were also to worship. Govind appointed, instead of a successor, the Sikh scripture, now called "Lord Granth," to serve as center of authority after his decease. This work, which abounds equally in noble ideas and religious twaddle, is treated by dressing, fanning and worshiping, precisely as other Hindus do their idols. The Sikhs worship *Vishnu* under his great *avataras* as the Supreme, though, as usual with Hindus, in a pantheistic sense. They are gradually resuming the Hindu ceremonies which Nanak rejected, and will probably soon re-enter the tolerant Vaishnava pale.

The monotheistic movement, which began in India some two millenniums ago, and was much strengthened by the presence of Mohammedanism, has received a new impulse from the British occupation, and during the present century expressed itself in the Brahma-Samaj and its like. Rammohun Roy (1774-1833) was the accomplished and devoted founder of the modern theistic movement in India, and probably the first earnest investigator of comparative religion that the world has seen. He was trained in Vaishnavism, but, repelled by the fables of the Puranas, and averse to the Koran, he turned to the Upanishads, and subsequently to the Buddhist Tripitaka and the Old and New Testaments—all of which he read in their original languages—with the sole desire of learning the truth. He strenuously denounced idolatry, and began the agitation against widow burning, which ended in its abolition by the British in 1829. In 1830 he founded in Calcutta the *Brahmiya-Samaj*, "Society of Believers in God." The trust deed of the building requires its use for the worship of the One Eternal, Unsearchable, and Immutable Being, the Author and Preserver of the Universe, to the promotion of piety, morality, and charity, and the strengthening of the bonds of union between men of all religious classes and creeds. No image, print, picture, portrait, or likeness was to be admitted, or sacrifice offered there, nor anything revered by others spoken of contemptuously. Yet Rammohun Roy had no purpose of founding a new sect, system, or church, but simply a new worship of the one God. His use of congregational worship was a complete innovation to Hinduism, and of inestimable benefit. In 1830 he sailed for England on a political mission, being thus the first native of rank and influence to cross "the black water," and died there in 1833.

His not unworthy successor was Debendra-nath Tagore, who, in 1844, organized Indian Theists into the Adi Brahma-Samaj, which, in 1847, numbered seven hundred and sixty-seven adults. Its mission was declared to be the purification and fulfillment, but not the destruction, of the old religion. Others judged this an unworthy compromise, and, under the leadership of Keshab Chandar Sen, founded in 1866 the Brahma-Samaj, which gloried in having severed every link which connected it with the old religion. The sacred thread, the worship of ancestors, seclusion of women, child-marriage, and widow-celibacy were now all abandoned. The new creed was based simply upon the Fatherhood of God and the Brotherhood of Man. Mr. Sen visited England in 1870, and preached in Baptist, Congregational, and Unitarian churches, besides lecturing much. By 1877 the number of Samajes in India had increased to one hundred and seven. In 1879 four teachers were ordained by Mr. Sen, among whom was Mr. Mozoomdar, who still labors in India. In 1881 and 1883 Mr. Sen published manifestoes, and changed the name of his society to Church of the New Dispensation. (2) He died in 1884.

17. HINDUISM UNDER THE INFLUENCE OF ISLAMISM AND CHRISTIANITY.

(1) **The Sakhis of Kabir.**—My word is from the first; meditate on it every moment; you will flourish in the end like the *Joár* plant, which shews externally but beards and leaves.

Without hearing the word, it is utter darkness; say, whither shall any one go? without finding the gate-way of the word, man will ever be astray.

With the five elements is the abode of a great mystery; when the body is decomposed, has any one found it? the word of the teacher is the guide.

The dwelling of *Kabir* is on the peak of a mountain, and a narrow path leads to it; an ant cannot put its foot upon it, but the pious man may drive up an ox.

If you are a true dealer, open the market of veracity; keep clean your inward man, and repel oppression to a distance.

Many there are that talk, but few that take care to be found: let him pass on without regard, who practices not what he professes.

No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides, there is my abode.

All have exclaimed, Master, master, but to me this doubt arises: how can they sit down with the master, whom they do not know?—*H. H. Wilson, "Select Works," pp. 83-90.*

(2) **The Rite of Initiation.**—Unto both boys and girls suitable education shall be given embracing all branches of general knowledge.

2. And when they are fit special instruction shall be given in the essential and elementary principles of the New Dispensation by the family priest or some other competent teacher nominated by him.

3. When the boy has attained the age of sixteen or about that time, previous to marriage, he shall be formally admitted into the Church of the New Dispensation, on being declared qualified.

4. The rite of initiation shall take place in the local tabernacle on the usual day appointed for service or on special days, or in the family sanctuary, or at some other place suited to the occasion.

5. On the day appointed the candidate shall solemnly enter the bath-room, and there wash and cleanse himself by holy ablution.

6. After he has been anointed water shall be poured over his head and body, and he shall say in his mind, Glory to Sachchidananda.

7. Then out of a new and bright metallic vessel, bearing the inscription of the flag of the New Dispensation, water shall be poured over his head by the officiating priest, and the candidate shall say within himself, As the Lord of water purifies the body, so may He purify my heart and make it clean; and as this santijal [water of peace] comforteth my body, so may the water of grace bring peace to my soul!

8. At the conclusion of the ceremony of water-baptism the candidate, the priest and all around shall say unitedly, Peace, Peace, Peace.

9. Dressed in a new suit of pure white linen with a yellow gairic cloth hanging around the neck, the candidate shall be conducted into the tabernacle in due time, and he shall occupy the seat in front of the vedi reserved for candidates for initiation.

10. After the introductory service the minister shall say: Let the diksharthi, or candidate, who desireth admission in the holy Church of God, be brought before me.

11. The spiritual instructor or the father or an intimate friend of the candidate shall stand forward with him before the vedi as his sponsor, and say, Revered minister, unto thee I commend this candidate named Sri . . . for admission into the Church of the New Dispensation, and I declare him qualified to the best of my knowledge.

12. On the presentation of the candidate the minister shall thus interrogate him: Hast thou, O diksharthi, made up thy mind to join the holy Church of the New Dispensation?

The candidate shall say, Yes.

Minister: Dost thou know and believe in the essential principles of the New Dispensation?

Candidate: Yes.

Minister: Art thou called by the Lord to join His Church?

Candidate: Yes.

Minister: Art thou resolved to submit to the discipline of the Church and to bear witness unto the truth in thy daily life?

Candidate: Yes; so help me God.

Minister: Dost thou believe that God is one, that He is infinite and perfect, almighty, all-wise, all-merciful, all-holy, all-blissful, eternal and omnipresent, our Creator, Father, Mother, Friend, Guide, Judge and Savior?

Candidate: Yes.

Minister: Dost thou believe that the soul is immortal and eternally progressive?

Candidate. Yes.

Minister: Dost thou believe in God's moral law as revealed through the commandments of conscience, enjoining perfect righteousness in all things? Dost thou believe that thou art accountable to God for the faithful discharge of thy manifold duties, and that thou shalt be judged and rewarded and punished for thy virtues and vices here and hereafter?

Candidate: Yes.

Minister: Dost thou believe in the Church Universal, which is the deposit of all ancient wisdom and the receptacle of all modern science, which recognizes in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides and always magnifies unity and peace, which harmonizes reason and faith, yoga and bhakti, asceticism and social duty in their highest forms, and which shall make of all nations and sects one kingdom and one family in the fullness of time?

Candidate: Yes.

Minister: Dost thou believe in natural inspiration, general and special? Dost thou believe in providence, general and special?

Candidate: Yes.

Minister: Dost thou accept and revere the scriptures?

Candidate: Yes, so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's, but the letter man's.

Minister: Dost thou accept and revere the world's prophets and saints?

Candidate: Yes, so far as they embody and reflect the different elements of Divine character, and set forth the higher ideals of life for the instruction and sanctification of the world. I ought to revere and love and follow all that is divine in them, and try to assimilate it to my soul, making what is theirs and God's mine.

Minister: What is thy creed?

Candidate: The science of God, which enlighteneth all.

Minister: What is thy gospel?

Candidate: The love of God which saveth all.

Minister: What is thy heaven?

Candidate: Life in God, which is accessible to all.

Minister: What is thy Church?

Candidate: The invisible Kingdom of God, in which is all truth, all love, all holiness.

Minister: Then avow thy faith in the presence of God Almighty.

Candidate: This day the of 188 , I, . . . do in the presence of the Holy God solemnly avow my full faith in the essential principles of Pure Theism and enter the Church of the New Dispensation. So help me God.

Minister: In the name of God I charge thee to eschew all manner of untruth and sin and sectarianism, and lead a life of faith and purity, love and devotion, unto the glory of God and of His holy church.

Candidate: Most Merciful God, grant unto me Thy redeeming grace that I may magnify Thy truth and prove worthy of Thy Church.

Minister: May the Lord bless thee and be with thee for ever!

The minister shall then present unto the candidate the Flag of the New Dispensation, and two of the members of the congregation shall stand forward and present unto him on behalf of the Church, a copy of Spiritual Texts, a copy of the New Samhita and a carpet for daily devotion, and embrace him with brotherly love.

The candidate shall then bow reverently before the Lord, and the whole congregation shall say,

Peace, Peace, Peace.

—"*The New Samhita*," *pp. 43-46.*

18. THE CULT OF HINDUISM.

Small and portable idols are recorded as early as the fourth century B.C. Soon after houses were built at cross-roads to shelter them, and thus the temple instituted, which has retained its essential features and even size to this present, though gigantic extensions in courts, gateways, and tanks have been made to it. Its front chamber receives the worshipers; its small and dark rear one, the idol with lights and attendant priest. It stands in a square court surrounded with a veranda in which pilgrims may reside for a day or two. Worship is not congregational, but individual. The worshiper walks round the temple a set number of times, always with his right side next it; then enters the front chamber, rings a bell to call the attention of the deity, presents his offering, either makes a prostration or raises his hands to his forehead, mutters his inaudible and brief prayer, gets a glimpse of the idol, and leaves. Worshipers come and go in quick succession, particularly at festivals.

The temple ministrant is usually a Brahman, except in Shaivite temples in South India. He knows nothing but his liturgy and rites, while learning and authority reside in other priestly orders who live near in a *matha* or college. The rites consist of service rendered the idol, precisely as if it were alive. Every day it is waked from sleep, bathed, anointed and perfumed, robed in gorgeous garments and decorated with jewels, daintily fed, put to sleep for the afternoon nap, again fed, and finally disrobed and put to bed! Sometimes the idol changes his residence for a season, which requires a procession to accompany his car. Often his spouse is brought to him, or their wedding is re-celebrated. In short, these Hindu masses, not yet risen above the barbarian culture-level, treat their idol precisely as the child everywhere does its doll or toy-soldier — personifies it. The primary function of the *devadasis*, "god-slaves," was to assist at these functions by their posturing and singing, but they have commonly been corrupted into the slaves of sensual men. It should be noticed that sacrifice, which was the central rite in Vedic and Brahmanic times, has yielded precedence under Hinduism to idol worship, though itself persists as a part — the meal — of that worship. After the priests have partaken of this food, it is distributed to the worshipers, who eat it as a sacrament. That eaten in common by votaries of the famous temple of Jagganath binds them for a fixed time closer than ever blood relation. Vishnuite sacrifices are bloodless, Shivaite are bloody, but the animals are not slain in the temples, as they are in those of *Kali*, which stream with the blood especially of goats. This change of centre from sacrifice to idol-worship results from that completer personification of the deities, especially through their association with human heroes, which marks Hinduism.

Sacrificing a Kid in the Temple of Kali at Calcutta.

The more famous temples are goals of pilgrimages which are the special occupation of ascetics, and made an occasional duty by all who wish to accumulate merit.

Of all these places the most sacred is Benares, where are some two thousand temples and half million idols under the control of an arrogant priestcraft. Here is the Gyan Kup, "Knowledge Well," and the Manikaranika Tank, bathing in which cleanses from all sin. Gaya is resorted to chiefly for the performance of ancestral rites. While most Benares temples are devoted to *Shiva*, that at Puri, its nearest rival, belongs to *Vishnu*, adored here as *Jagannatha*, "The World-Lord," whose fame as Juggernaut has reached even Western lands. The temple belonged originally to Buddhism, but was seized by Brahmans, and its symbols converted into the shapeless idols of *Jagganatha*. Some hundred thousand pilgrims, most of them women, gather at his great car festival. As at Mecca, the destruction to life is like that at a great battle, not from religious grounds, but from the privations involved. The income of this temple is $350,000 a year. But all the large temples are situated in the south, where the Moslems' iconoclastic zeal could not reach them. Such are those at Madura, Tanjore and Trichinopoly, all places of immense fame.

Festivals are observed at the year's seasons, and in honor of the chief deities. Such are the New Year's Festival; the Holi, a carnival for Krishna; the Durga-puja, when goats, sheep and buffaloes are sacrificed, and the Charak-puja, when ascetics pierce their tongues with knives, and swing from hooks, both in propitiation of the awful *Kali*, spouse of *Shiva*. All these festivals conform to one type. An idol is set up in a household court or temporary building, before which worship is presented by a priest, and thereafter amusements by professional singers, dancers and actors. These last are dressed and painted to represent the deities, and enact their lives—the exploits and amours of Krishna, the quarrels of *Shiva* and *Parvati*, the noble deeds of Rama and Sita—throughout the livelong night. Songs, dances and plays alike often pander to the sensual tastes of the masses that witness them, and unusual license of word and act is permitted on the streets. Processional cars and temples are sometimes covered with representations of the sensual joys of Heaven. Saner persons in every sect refrain from the profanity and obscenity of these rude festivals. Besides attending the festivals, every religious Hindu fasts once or twice a month, and on certain annual occasions.

Every household still keeps a room or corner devoted to its preferred gods, which are represented there either by small idols or symbolic stones. The household cult varies widely according to caste, sect, locality, and choice.

Most of the minor nature worship has been preserved intact in remote localities, or elsewhere associated with the major deities. Thus the bull is sacred to *Shiva*, the monkey to *Vishnu*. Serpents and several kinds of trees are sacred. As *linga* and *yoni* represent *Shiva* and *Varvati*, so do *shalgram* (a pebble) and *tulasi* (a plant) *Vishnu* and *Parvati*. The latter usually grows in household courts, and women circumambulate it every day. "No village is so small, no spot so lonely, that sacred symbols will not be found there. On the tops of hills, in woods, indeed under almost every rock and noteworthy tree may be seen tiny shrines, or rude idols, or merely plain stone or wood heaps, all which are distinguished by streaks of red color, as the abode of some deity or other."

The observance of these festivals and of the household cult, with the belief in metempsychosis, are the religious bonds of the people to Hinduism. A fourth bond, that of caste, is social, and enforces the others when they fail. There are at present not fewer than 3,000 castes which have separate names, and regard themselves as distinct classes. Each caste restricts marriage within its own limits, and serves both as a trade-guild and mutual assurance society, so that no poor-law is needed in India. The severest social penalty that can be inflicted upon a Hindu is to be out-casted.

What Hinduism will do in presence of western science and law and the Christian religion constitutes the problem of India's future. Science is shattering its

polytheism and metempsychosis, and law its caste; while Christiansty includes its best aspirations without its foibles.

THIRD WEEKLY REVIEW.

13. **HINDUISM.**—Brahmans, Kshattriyas, Low-castes, Invasions, Buddhism, Shaivism, Vaishnavism, Vedic gods, Trimurti, Hari-Hara, Bhakti-marga, Mahabharata, Ramayana, Puranas, Tantras, Ethical maxims.
14. **SHAIVISM AND SHAKTISM.**—Shiva, Rudra, Agni, Mahadeva, Ishvara, Parvati, Durga, Kali, Shakti, Linga, Low Classes, Survivals, Shaktas, Right hand, Left hand.
15. **VAISHNAVISM.**—Sects, Avataras, Rama, Krishna, Buddha, Kulki, Bhagavad-gita, Krishna and the New Testament.
16. **VAISHNAVA SECTS.**—Ramanuja, Tengalai, Vadagalai, Madhva, Chaitanya, Hindi, Stages of Bhakti, Vallhabha, Maharaja.
17. **HINDUISM UNDER THE INFLUENCE OF MOHAMMEDANISM AND CHRISTIANITY.**—Kabir, Nanak, Granth, Govind, Militarism, Rammohun Roy, Keshab Chundar Sen, Samajes.
18. **THE CULT OF HINDUISM.**—Idols, Temples, Worship, Pilgrimage, Great Temples, Festivals, Lower nature-worship.

Ganesha.

QUESTIONS.

13. *To what classes was Hinduism specially suited? What was the occasion of the Brahman's compromise? Name the chief divisions of Hinduism. What is Vaishnavism? What is Shaivism? What has become of the Vedic deities? Discuss the trimurti. What did Hari-Hara represent? What is bhakti? Describe the Mahabharata Describe the Ramayana. Describe the Puranas. State the chief ethical maxims found in the Epics.*

14. *Trace the history of Shiva from Vedic times. State his three types. What do Mahadeva and Ishvara mean? Compare his following with that of Vishnu. State some names of Shiva's spouse. By what is Shiva represented? How many such symbols are found in India? Why is Shiva sometimes represented as androgyne? What two classes follow Shiva? Account for the vicious elements in Shaivism. Who are Shaktas? Who are Thugs?*

15. *What is the religion of a majority of the Hindus? Characterize Vaishnavism. What is an avatara? Name the last four avataras. Sketch the Rama avatara How does Krishna differ from Rama? What will Kalki do? Describe the Bhagavad-gita. Discuss the relations of Krishna with the New Testament.*

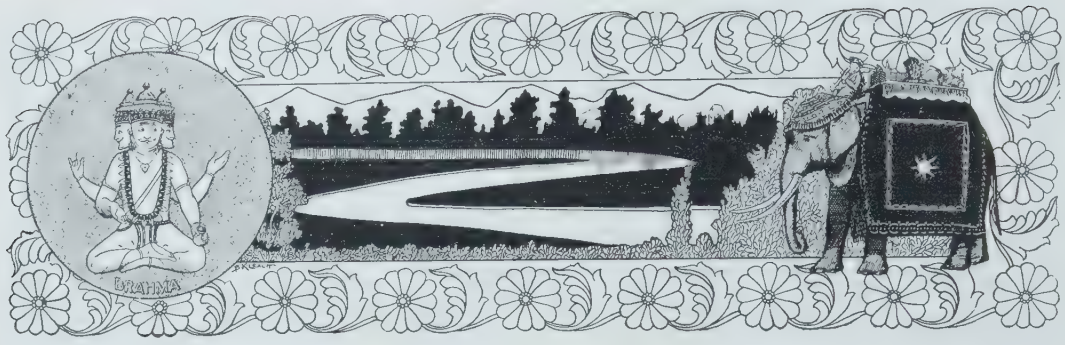
16. *What was Ramanuja's doctrine? Give details from the notes. Distinguish Tengalai from Vadagalai. Characterize the Madhvas. What classes did Chaitanya reach? State the several stages of bhakti. On what principle did Vallhabha rest? How did his followers misconstrue his theory? With what result?*

17. *What was the aim of Kabir? What religion did Nanak found? What did Govind do with it? How is the Granth treated? Sketch the life of Rammohun Roy. Who founded the Brahma-Samaj? What great reform did Mr. Sen originate? In what other respects did he abandon Hinduism? What progress have the Samajas made?*

18. *When were idols first used? Describe a temple. How has it been modified since? Where are the largest temples? Why? Describe the worship. To what culture-stage does it belong? Who go on pilgrimages? Describe Benares. State some facts about the festival at Puri. State the type common to festivals Who are devidasis? How much do Hindus fast?*

SUBJECTS FOR SPECIAL STUDY.

1. *Find parallels for the ethical maxims of the Epics from the Bible and modern poetry,*
2. *How does modern theism conceive the destructive and mischievous forces in nature?*
3. *The insufficiency of pantheism to the spiritual needs of man.*
4. *Compare bhakti with Christian mysticism in the Middle Ages.*
5. *Compare the New Dispensation creed, cited in Note 2, with the revised and new creeds of Christian denominations.*
6. *The Indian mind is certain to form its own conception and creed concerning Christianity. In what respects are these likely to diverge from the European ones?*



VAISHNAVISM.

BY

PANDIT VISHWANATH OF AHMEDNAGAR, revised by Professor A. B. Kathavate, Deccan College, Poona.

19. VAISHNAVISM IN ITS CREED.

The creed of Vaishnavism is contained in various *Puranas*, especially the *Bhagavata P.* and the *Vishnu P.* A *Purana* properly deals with five topics, namely, (*a*) creation, (*b*) secondary creation, (*c*) races of mankind, (*d*) ages of the world, (*e*) history and biography. We will treat briefly and in turn of these five topics.

(*a*) There is a distinction between the Supreme soul (*paramātmā*) and the individual soul (*ātmā*).

(*b*) There are different accounts of the origin of the universe. The following is an abridged account from the Vishnu-Purāna:

Purusha (spirit) is the first form of the Supreme. *Pradhāna* or *prakriti* is the first principle of Nature. Intellect is first produced, and it becomes three-fold, manifesting three elementary essences, *satwa* (goodness), *rajas* (passion), and *tamas* (darkness). There are also five elementary substances. These combined with intellect and the three qualities formed an egg, which rested on the waters. It was the abode of *Vishnu* [which means one pervading all things] in the form of *Brahma*. The egg broke and brought forth continents, seas, planets, gods, demons and mankind. *Vishnu*, as the personification of *rajas* or passion, is *Brahma*, the creator of the universe. As the personification of *satwa* or goodness he is the preserver. As the personification of *tamas* or darkness he is the destroyer, *Mahesh* or *Shiva*. At the close of the four ages (*yugas*), which together make up a *kalpa* or period, everything is destroyed. This destruction of the universe is called *pralāya*. After such a destruction, *Vishnu* in the form of *Narayan* [one whose seat is in the waters] raises the earth from beneath the waters, which then floats upon the surface. See Vishnu-Purana, Book I., Chaps. I.-IV.

The following account of creation is found in some texts of the Bhāgavata Purāna: *Vishnu* was lying on the leaf of a banyan tree (ficus sacra). He said "*Bhuh*," and the earth came into being. Then he said "*Bhuvah*," and a world above the earth was created. Then he said "*svar*," and the heavens came into being. Then he said "*mahar*" and a world above the heavens was created. Then he said

"*janah*," "*tapas*," and lastly "*satyam*" and after each word a new world arose. Then *Vishnu* went and lived in the highest world, *satyaloka*, where by his own will he became pregnant, and from his navel sprang a lotus flower, in which was born *Brahma*, the creator. He had four mouths, from which he immediately uttered the four Vedas; by the power of these he created all *chārāchāra*, *i.e.*, the organic and inorganic world. Several mythological accounts of this kind are given even in the same Purāna (Bhāgavata), going into the details of the universe, identifying as it were rivers, mountains, and other things with the various parts of the body of God. Thus in Bhāgavata Skanda, Part II., Chap. V., 25 to 33. "They say the sole of his foot became *pātāl* [the lowest world], the heels and the toes became *pasātala* [the next lowest world], the excellent ankles of that creator of the world became *mahātala*, . . . the two eyes became the heavens, and the eye-balls became the sun; the hair of his eye-lids became the divine and the mortal day; his veins became rivers, and the hair on his person became trees." However, the sacred books called the Upanishads, which are more philosophical compositions, in some cases do not go into such details and are more dignified, *e.g.*, he thought, "May I produce these worlds?" and he produced them.

(*c*) There are conflicting accounts of the origin of men and castes. *Vishnu* Purāna (I. Book, Chap. V.) says that *asura* (demons) were born from the thigh of *Brahma* when darkness pervaded his body; that *sura* (gods) were born from his mouth when pleasure pervaded his body; that *pitris* (progenitors of men) were born from his side when he thought of himself as the father of the world; and that men in whom foulness predominated were produced from him when he assumed the quality of passion. In the sixth chapter the same Purāna says that the Brahmans, Kshatriyas, Vaisyas and Shudras were born from the mouth, breast, thighs and feet of Brahmā. A slightly different account of the production of the four castes is found in the Rigveda, Ashtak VIII., Chap. IV.: "The Brāhman was his mouth; his arms were made the royal caste (Kshatriya); Vaisya (the trading class) was his thighs, and Shudra (the serving caste) was born from his feet."

(*d*) The origin and suppression of evil.—In Chapter Sixth of the First Book the Vishnu Purāna gives the following account of the origin of evil: At first created beings were perfect. Hari [one of the names of *Vishnu*] dwelt in their sanctified minds. After a while that portion of Hari which was identical with *kāla* (time) created sin, which was at first feeble. By and by it gained strength, and men began to feel pain from heat, cold, etc. Then manual labor was begun. Sacrifices were offered, but the more sinful men opposed sacrifices and reviled gods and good men.

In more argumentative books the sufferings of creatures and the differences which exist between their powers of knowledge and of action, being found to be unjustifiable in any other way, are referred to their own good and bad actions performed in time without beginning, and to the unlimited power of *Vishnu* to see and reward and punish the same. The immortality of gods and the destruction of demons is also described as resulting from the favor or anger of *Vishnu*, due to their meritorious acts or sins.

The following verses of the Bhagavadgita state when and why *Vishnu* assumes incarnations from time to time for the destruction of evil: "Whenever, O Arjuna, religion fails and irreligion prevails, I create myself." "In order to protect the good and to destroy the sinful and to establish religion, I incarnate myself in every age." According to Hindu belief, there have been innumerable ages (*kalpas*), in each of which there have been ten principal incarnations (*avatāras*) of *Vishnu* and numerous partial incarnations (*aunshāvātāras*). In the present age (*kalpa*) there have been already nine incarnations and the tenth or Kalki *avatāra* is yet to appear at the end of it. The nine which have already appeared were the fish, tortoise, boar, man-lion, dwarf, Parashurām (a Brahman carrying the battle-axe as his weapon), Rāma (a Kshatriya of that name), Krishna, and Buddha.

(*e*) The principal means by which the Vaishnava expects to secure *mukti* or final liberation from the binding of this world are four, as follows:

I. *Bhaktimārga* (Devotion). There are nine modes of it:

Listening to, and singing the greatness of *Vishnu*; remembering him; serving the feet, *i.e.*, rendering menial service to him or to his image; worship; salutation; perfect obedience; love; perfect consecration of self. This last is explained by some Vaishnava authorities as perfect knowledge of self.

II. *Yogāmārga* (application of the whole mind to *Vishnu*). This to a certain extent is identical with the ninth or last means of *bhakti*. In this the devotee concentrates all his attention on *Vishnu*. In the Bhāgawata Purāna a simile founded on popular belief is used to illustrate the attainment of liberation by the devotee through this means. There is a worm which is slowly and constantly preyed on by a certain insect. In constant fear the worm unceasingly thinks of the insect until at last it loses consciousness of everything, even of self, and changes into the insect. So the devotee by means of *yoga* or application forgets everything else and attains nearness and likeness to *Vishnu*. But according to Vaishnavism the distinction between the servant and the served remains forever. For the practice of this *yoga* the aid of saints who are proficient in bodily and mental exercises is absolutely necessary. It is available only to few, according to their special merit.

Brahma the secondary Creator springing from Vishnu who reclines on the Serpent—Eternity, while Lakshmi chafes his feet. Hanuman and Garuda.

III. *Kārmāmārgā* (religious acts). This has been partly described already in the first part. Further it consists of several more complicated and difficult sacrifices which require the recitation of Vedic *mantras*, and the different processes which are justified and explained in the *Brahmanas*. Men of Brăhman caste alone can perform sacrifices (*yajnas*) on behalf of themselves or men of Kshatriya caste. Vaishnavas never kill animals in sacrifices.

IV. *Jñanāmārga* (knowledge). This is the final means of absolution. "Absolution can be through knowledge only." This knowledge may be acquired either by the practice of one or all of the three means mentioned above, or even at once by the favor of saints, in which case, too, its dependence on the three ways is maintained by orthodox thinkers, by referring to efforts made in previous states of life.

It will be seen from the above that liberation is really attainable by good deeds, and true knowledge, and love of the supreme being (*Parameshwar*); but as the whole of mankind is not fit to comprehend the supreme being with his high qualities, various smaller deities are mentioned in the Puranas and other sacred texts, and several religious works are laid down for several classes of men, and for the ignorant men of the highest class who are expected to improve their understanding by these means so as to be able to grasp higher truths. It is for this that a very high position is assigned to the Brahman preceptors and other gurus who possess the highest knowledge, and they are mentioned as objects of respect to lower classes, and even God in his incarnations is mentioned as regarding the Brahman as his God.

20. VAISHNAVISM IN ITS CULT.

The main distinction between Vaishnavism and Shaivism philosophically is that the Vaishnava believes in the *dwaita, i.e.*, in a distinction between the Supreme Soul (*Paramātmā*) and the individual soul (*Atmā*); the Shaiva and all other Hindu sects believe in the *Adwaita, i.e.*, in the identity of the Supreme soul and Individual soul. To the average man the difference between the two sects is that the Vaishnava regards *Vishnu;* the Shaiva regards *Shiva* as the deity to be chiefly worshiped. The Shākta are a numerous sect worshiping the goddess *Kali*, representing *Shakti*, "Energy." In Western India there is a large body called Smārta, whose beliefs and practices are a mixture of the others.

Krishna with Radha. At the bottom right is Garuda.

The Vaishnava gains the *summum bonum* by devotion to the Supreme Soul. The great authority, Vyāsa, says, *Achāra prathamo dharma, i.e.*, "In religion practice is the first duty." Hence ceremonies (*vidhi*) are most important. If a Brāhman lives the usual *course of life*, sixteen *sanskāra* (purificatory rites) have to be performed upon him.

The principal *daily* ceremonies are *sandhya* (ablutions), *pujā* (worship), *tarpan* (pouring water in the name of gods, sages, and all ancestors), *japa* (repetition of incantations taught by the Guru), *pāth* (reading some sacred book), *Vaishwadeva* (making an offering of cooked rice to the gods, and other spirits, including the dogs of *Yama* and crows).

The principal *monthly* ceremonies and observances are *ekādashi* (fasting on the eleventh day of both the light and dark halves of every month), and *darshya shrāddha* (a ceremony on the last day of every month in honor of deceased parents).

The principal *annual* ceremonies and observances (*vrata*) are *shrāvani* (revision of past studies in the Vedas on the fifteenth of the month *Shrāvan*), *shrāddha* (ceremonies on the anniversaries of the dead parents), *mahalaya* (ceremonies in the month of *Bhādrapad* in honor of deceased ancestors). *mahāckadashi* (fasting on the eleventh of the light half of the month *Ashādh* and of the month *Kartik*), *ananta-chaturdashi* (feasting on the fourteenth of the light half of *Bhadrapad* in honor of the divine serpent, *Shesh*), *Vaikuntha-chaturdashi* (visiting a temple of Vishnu or his incarnations at midnight of the fourteenth of the light half of *Kartik*), *jayanti* (festivals on the birthdays of incarnations of *Vishnu* and his devotees, such as are believed to be themselves incarnations of other gods), *gurupuja* (a special day of honor to one's *guru*).

We will now describe the chief ceremony in each of these four classes except the third. The chief purificatory rite (*Sanskara, maunji-bandhan* (thread-ceremony) is investing a boy with a sacred thread when he is eight years old or eight years from his conception. By birth even a Brāhman is a Shudra. This ceremony makes him a twice-born (*Dvij*). The study of the Vedas makes him a scholar (Vipra). When he truly knows *Brahma* he becomes a Brahman. The steps of this ceremony are: (a) Worship of the sun by the boy; (b) teaching him the *Gayatri-*

formula "Let us meditate on the excellent light of the divine creator [the sun] who may inspire our minds"; (c) making over the boy to the *guru*. The object of this ceremony is that the boy may learn how to live properly. The chief thing is to place him in charge of a *guru* for twelve years, during which period of time he is to learn the Vedas and how to live correctly.

Puja or worship.—The daily *puja* of a *guru* (priest).

Puja or worship is always carried on with an idol. Vaishnavas also always have a peculiar black stone called *shalagram* found in the river Gandaki. An idol is required in order to concentrate the worshiper's mind on the deity. First, the worshiper must bathe and put on silk cloth, or cotton cloth, if it has not been touched by any one since it was washed. Repairing to the small room or recess where the idols are kept, he sits on a board, with the utensils for worship near by. Then he brings to mind the form of the god and, in order to invite his presence, says: "I salute *Vishnu*, whose appearance is peaceful, who sleeps on the serpent, from whose navel springs the lotus, who is the god of gods, who is the support of the universe, whose beautiful cloud-colored body resembles the sky, who is the husband of *Lakshmi* [the goddess of wealth], whose eyes are like the lotus flower, who is conceivable only to *yogis* [*i.e.*, those well versed in concentrating their minds by *yog*-practice], who saves from the fear of wordly ties, who is the only master of all worlds." Then he repeats a *sankalpa*, *i.e.*, words expressing purpose, such as "As specified before [at ablutious] today, on this particular day of this particular month, at this *prahar* (a period of three hours) of the day, at this *ghati* (a period of 24 minutes), in this first part of *kaliyuga* (the present degenerate age of the world), during this particular *manvantura* (the sum of the four yugas), during this particular *kalpa* (1,000 *yugas*), and in this *ayana* (half year, or time from one solstice to another), in this particular *aranya* (forest), to the north or south of the Nerbudda river, I, named so and so, and belonging to this particular *gotra* (family), in order to gain some objects (here specify them), shall perform *puja*."

Then pronouncing three names of *Vishnu*, viz., "*Keshav*, *Narayan*, and *Madhav*," he thrice sips water from the right hand. Then he pronounces twenty-one names of *Vishnu*. Then reciting the *gayatri*, he makes the *pranayam*, *i.e.*, breathes through the nostrils with certain closings and openings. These preliminaries ended, he considers that now his mind is wholly concentrated on the good and he is prepared to worship.

First, he worships the vessel holding water, with the formula: "In the mouth of the vessel is seated *Vishuu*; in the neck is seated *Rudra* (=*Shiva*); at the bottom *Brahma*; and in the rest of it are all the female deities." Then he applies to the vessel a little sandal-wood paste, some grains of rice and flowers. Next he worships the conch-shell and the bell. Then with a *tulasi* leaf he sprinkles water on everything, saying: "One pure or impure, whatever condition he may be in, is purified inwardly and outwardly if he thinks of the lotus-eyed god Vishnu." Then over the head, or at least over the feet of the god, he pours a steady stream of water, all the time reciting the *Vishnu-sukta*, verses from the Rigveda: "Vishnu crossed the universe; he placed his foot in three places," &c.

21. VAISHNAVISM IN ITS CULT (CONTINUED).

Then, again, the god, while under water, is worshiped. This is followed by the *panchamrita snān*, *i.e.*, bathing the god with five substances, viz.: milk, curds, ghi, sugar and honey. Next *abhyanga snān*, *i.e.*, bathing the god with scented oil and warm water. Next, *shuddhodak snān*, *i.e.*, bathing him with pure cold water. Then the idol is carefully wiped. Then *tulasi* leaves are placed under the idol or

at his feet, implying that they are to form his seat. Then, according to theory, clothing and jewels are offered to the god, but in practice only tulasi leaves are offered. Then sandal-wood paste is applied to the god; then to one's own forehead, arms and breast, so as to make a three-pronged mark. Next sweet-scented substances and flowers are offered.

Then he offers one thousand tulasi leaves, and, as he places each on the head of the god, he pronounces, in succession one of the thousand names of *Vishnu* as given in the book *Vishnu Sahasranām.*

Then he waves burning incense and a lamp, at the same time ringing a bell. Then he presents some offering, such as sugar, or milk; then fruits, of which the cocoanut and the plantain are the chief; then betel-nut, etc.

Last comes *mantra-pushpānjali*, in which holding flowers, tulasi leaves, etc., in the hollow of the two joined hands, he repeats some Vedic verses and throws all on the head of the god.

The objects of performing *puja* are doing one's duty and the gratification of the deity—"*Shriparameshwar-prītaye.*" The advantages which may be expected to follow from ordinary *puja* are "the attaining of all wishes, such as life, health, strength, success, wisdom," etc.

Special *puja*, with some change from the above, is offered for special objects, such as wealth and progeny.

Vaishnava Brahman.

The *shrāddha* ceremony is performed in honor of deceased parents, occasionally for other relatives when they have no one else to perform it. On the eleventh day after the death of a parent an elaborate ceremony must be performed; so also on the twelfth and thirteenth. By theory this should be repeated every month for the first year. But since it is hard to do this, on the thirteenth day thirteen *shrāddhas* are compressed into one. Thereafter the ceremony is performed once a year. The following is a statement of the principal points in the simpler annual *shrāddha:*

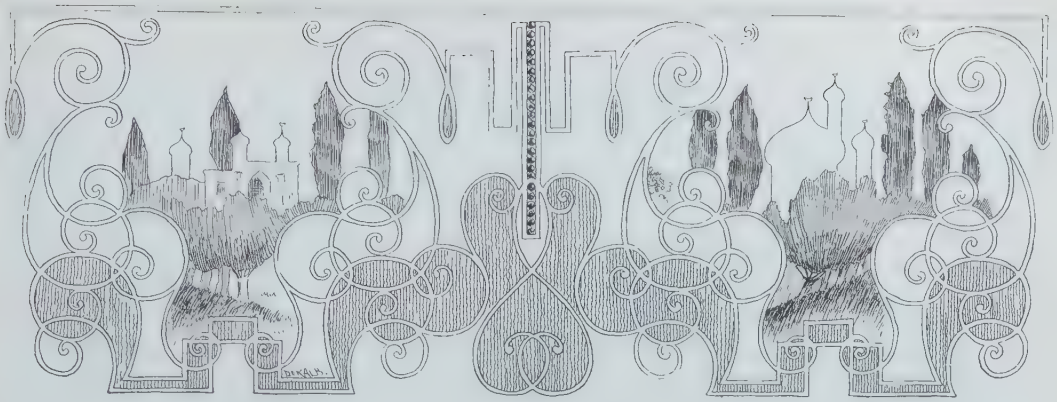
It must begin after midday. Five Brahmans are usually called. If the deceased were a female, who died before her husband, then a married woman, not a widow, must be called, with the five Brahmans. She is termed *suvasini*, *i.e.*, a woman whose presence is auspicious. A place in the room facing the north is supposed to be the place of the *pitris* (ancestors). Here sit three of the Brahmans (all of whom must be married and not widowers) representing respectively the father, grandfather, and great-grandfather. A place facing the East is supposed to be the place of the gods. Here sit the other two Brahmans. If there is a *suvasini*, she sits in another room. The *yajman, i.e.*, the man who performs the *shrāddha*, sits in the middle and makes a *sankalpa*, *i.e.*, a verse expressing his purpose (as described above in the *puja* ceremony). Then he offers welcome to the five Brahmans, "Welcome gods, welcome ancestors." Then as a substitute for a seat for them, he places tulasi leaves under the right thighs of the Brahmans that represent the gods, and *til* (sesamum) and *kusha*-grass under the thighs of the representatives of the ancestors. Then he places sandal-wood paste in the palms of their

right hands. Throughout the ceremony, whenever he offers anything to the ancestors, he repeats the names of his father, grandfather and great-grand-father. In the case of a female, he takes the names of his mother, her mother-in-law, and the mother-in-law of that mother-in-law.

Next he offers *arghya* water, sandal-wood paste, rice and *tulasi* leaves for the gods, and sesamum and *kusha*-grass for the ancestors. Then he goes through the ordinary *puja*, excepting the ablutions (*snān*). Then food is given to the Brahmans (and to the *suvasini*, if there is one). The *yajman* himself does not then eat. He has to perform for the Brahmans the things which they usually do for themselves, preliminary to taking a meal, excepting offering of rice to *Chitra* and *Chitragupta*, two agents of *Yama*, the god of the nether world. Thus, the *yajman* sprinkles water before them from left to right of the dish. Then he pours water for *aposhanam* (sipping) into their right hands, which they sip. Then he offers rice to the five internal breaths (*pancha pranāhuti*), and to *Brahma*, which the Brahmans eat. They are then requested to eat at their pleasure. After the Brahmans have eaten to the full, he offers them *tumbul* (*betel* leaves) and *dakshina* (a present, usually in the form of money, to Brahmans at the completion of a religious rite)—Without *dakshina* no performance by Brahmans is complete. Then follows the *pinda pradan; i.e.*, three balls of cooked rice, representing the three generations of ancestors, are placed on *kusha* grass, and are worshiped with the full *puja* ceremony, excepting the ablutions. The *pindas* are then thrown into some sacred water or given to cows.

The advantages which follow from performing *shraddha* are: (*a*) Doing a son's duty; (*b*) preservation of the family—if not performed the family will become extinct; (*c*) a man having no male issue goes to the hell called *Pun*, but by the virtue of the *shraddha* ceremony, the son saves his parents from that hell. "As the son saves his parents from that hell called *Pun*, so *Brahma* himself gave him the name of *putra* (*Pun* = the hell of the same name + *tra* = one who saves from);" (*d*) one who performs the *shraddha* gains long life, health, prosperity and progeny; (*e*) if performed at certain sacred places, the *shraddha* expiates all sins.

The Hill and Entrance: Caves of Ellora, where are many Hindu sculptures.



SHAIVISM.

BY

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22. SHAIVISM IN ITS CREED.

This system of thought is the most ancient of all the Indian philosophies; and even after the advent of advaitism (non-duality), visishtādvaitism (qualified non-duality, and dvaitism (duality) originated respectively by Sankaracharya, Ramanuja and Madhva, the followers of Shaivism, remain as an independent class of thinkers, while a majority of the Advaitists also follow some of the cardinal precepts of Shaivism in their daily religious observances.

The word "Shaivism" means the religion and philosophy of *Shiva*. The word "*Shiva*" is a Sanskrit word probably derived from the root *shi*, meaning to lie over. Hence *Shiva* is the omnipresent substance lying over or pervading the whole universe.

The study of this system may be conducted in two ways, doctrinally and ceremonially, or in its relation to conduct. The doctrinal being the more important of the two will be pursued first.

According to this system of philosophy *Shiva* in the First Lord, the Cause of all causes, and the One from whom everything came into existence, as is described in the Brahma Sutra, second aphorism, "That which is the cause of the origin, existence and extinction of the universe." That this aphorism relates to *Shiva* is established by the thirty-fourth couplet, chapter ii, of Sivamahatmaga khandam in the Suta Samhitā. The couplet is an address made by *Shiva* to all the celestials, including *Narayana* and *Brahma*, and reads as follows: "Oh, ye gods! I am the highest principle. The universe sprang from me. It exists in me. It merges in me. Nothing is equal or superior to me." He is the eternal Lord, and all living beings, from *Brahma* down, are the toys of his amusement. See the twenty-sixth verse of the eighty-ninth chapter of the Upadesakanda in the Sivarahasyakhandam in Sancara Samhitā. This verse means "Sambhu" plays always with omniscience and other powers; all living beings, beginning from Brahma, form his toys. Umapatisivācārya, one of the illustrious Shaivite saints, has, in his glorious work "Tiruvarutpayan," given a beautiful and accurate description of the Lord in the following Tamil verse: "Like the letter 'A' the incomparable Lord is all intelligence and pervades everything without change." His eternal power is called *maya* or *prakriti* (illusion, or illusory creative force, the latter feminine). This is nonsentient and waiting upon the Lord. It remains, with splendor in his ethereal region. See verse 11, chapter xxxviii of Upadesakanda in Sivarahasyakhandam: "Maya is called *prakriti* or the power of Ishvara (the Supreme Lord). It is material and nonsentient, and waiting upon Shiva, remains in splendor in his heavenly realm."

An epitome of this philosophy is given in the above-mentioned chapter xxxviii. of Upadesakanda in Sivarahasyakhandam, and is in substance as follows: The *pasu* or *purusha* is sentient and is environed by *maya* (illusion) or *prakriti* (nature). There are thus three principles, namely, Lord, Self and Illusion. All these are without beginning, but the Lord transcends both. The Self or *pasu* (lit. beast), under the influence of Illusion's environing, enjoys the fruits of his actions. The actions are good and bad, and their fruits are twofold—pleasure and pain. The destruction of the environment results in the cessation of all actions and the enjoyment of their fruits. Body is the means of such enjoyment; and Self, identifying himself with the body, receives the fruits of his actions, namely, pleasure and pain, through the channels of his interior and exterior senses.

Shiva.

Self and Illusion derive no benefit from each other. The former is a ceaseless traveler, meeting in his journeys of life temporary connections, such as wives, children, etc., just as the moon's orb is covered now and then by the clouds moving across its face. The bodies of Self are numerous in succession, and his assumption of them is as continuous as men's rejecting old clothes and putting on new ones. Until he is liberated from the thraldom of Illusion he goes through endless births and deaths, just as fish in an enclosure move from side to side without discerning the outlet. He is detained by the affinities (entanglements) created by his actions, in this world, in *Svarga* (heaven), or in Pātāla (lower region), and is tossed from one to the other.

The Illusion or Nature, being subtle or intangible in *Pralaya* (the period of passivity between the destruction of the universe and its recreation), is known as *avyakta* in that condition, and, being used as the material cause for the formation of the universe with its multitude of changing forms and names, is called *upadana-karana* or *Pradhana*. The environments created by the Illusion for the Self are three-fold—(1) body, or the means of enjoyment; (2) the world, or the place of enjoyment, and (3) the things or objects of enjoyment. It is Illusion that creates the twenty-four principles or ingredients making up the body, *i.e.*, five *tanmatras*, five elements, five organs of feeling, five organs of action, *manas* (mind), *buddhi* (intellect or intelligent perception) *shamkara* (self-consciousness, or personality) and *cittam* (will).

The Self, under the influence of Illusion's thraldom, forgets his own nature, identifies himself with the body and, according to the qualities of such body, calls himself a blind man, a deaf man, a poet, a *shudra* (low caste man) or *chandala* (outcast), while his own nature, really unaffected by the excellences or blemishes of the body, precludes all possibility of caste, color, size or any other qualification which distinguishes him in his enslaved condition of existence.

The three-fold environment of Maya cannot see the Self and Lord, but Self sees the environment alone, whereas Lord sees Self and environment alike. When Self sees Lord with his eyes of wisdom he gets out of the clutches of Maya, and its penalties of duality of actions and their results, and attains *Sayujya*, or salvation.

Ceremonial.—What is the method of attaining this salvation?

Shaivism opens four courses for the Ego, whereby he can reach the blessing of complete liberation: (1) *Charya*, (2) *Kriya*, (3) *Sivayoga* and (4) *Sivagnana*. The first three are elaborately described in chapter lxxxvii., Upathesakandam in Sivarahasyakhandam. *Charya* comprises the following observances: rising early in the morning, cleansing the body, sipping water with *mantras* (mystic formulæ), rubbing on the sacred ashes, wearing the necklaces of rudraksha beads, propitiating the gods, sages (*rishis*) and the souls of the departed ancestor (*pitris*), bringing pure water, flowers, sandalwood powder and other sweet-scented articles, decorating the place of worship with lights, and doing other things preparatory to the performance of worship.

Kriya comprises making thorough ablutions (washing the legs and hands and sipping water with spells), adoring the lord *Shiva* in the mind, then worshiping him and making sacrifice by fire.

Sivayoga has eight parts. Of these (*a*) *yama* is the practice of the negative virtues; such as not telling lies, not harming others, not coveting others' possessions, not yielding to lust, etc.

(*b*) *Niyama* is the practice of the positive virtues, such as patience, contentment, purity, submission, devotion, kindness, and the like.

(*c*) *Asana* is seating one's self on the skin of a stag or tiger in any convenient posture and preparing to practice concentration of thought.

(*d*) *Pranayama* is inhaling by one nostril for sixteen *matras* of time; retaining for sixteen *matras* and exhaling through the other nostril for thirty-two *matras*. This rite of *prānāyāma* is of two sorts, called respectively *sakalpa* and *akalpa*. When pranayama is observed as preliminary to any *japa* or devotional utterance, it is called *sakalpa*. When it is performed alone, with no reference to other *japa*, it is called *akalpa*. *Prānāyāma* is recommended for only the three higher castes, Brāhmans, Kshatriyas and Vaisyas.

(*e*) *Pratyahara* is the control of the tastes, inclinations and senses.

(*f*) *Dharana* is bearing the feet of the lord in mind.

(*g*) *Dhyana* is an intensified form of *dharana*, *i.e.*, persistently bearing the feet of the lord in mind.

(*h*) *Samadhi* is forgetting every other object, seeing the Lord within one's self and enjoying the unique pleasure of the realization.

Sivagnana, the fourth course, is the spiritual wisdom whereby the three principles of Lord, Self and Illusion are distinguished from each other. Illusion stands between Lord and Self, and it not only conceals the former from the perceptions of the latter, but it works in such a way that its influence is not known to Self. He, in consequence, becomes blind to the splendor of the Lord that shines within and without him. Nay, he identifies himself with the three environments created by Illusion so much that unless he is raised from this miserable condition by *Shiva's* divine grace he would ever groan under the despotic rule of Illusion, resulting in endless rotations of births and deaths and the heaps of troubles and miseries into which he is plunged in each of his transmigrations.

23. SHAIVISM IN ITS CREED (CONTINUED).

Shaivism teaches that the Lord is one, Illusion is one, but Selves are innumerable. The selves are of three sorts, *Kevala*, *Sakala and Sudha*. *Kevala* is one not subject to the thraldom of illusion, such as *Brahma*, *Vishnu*, *Navada* and others.

Sakala is the reincarnating monad ever under the dominion of Illusion. *Sudha* is one who, though placed under the dominion of Illusion, has extricated himself from it by any or all of the four methods of attaining liberation. The effect of Illusion's thraldom is ignorance (*agnana*), and when this ignorance is dispelled the attainment of *sivagnana* (Shiva-knowledge) results.

The followers of Shaivism differ from the Advaitists in many points, but the following are their essential ones:

SHAIVITES.	ADVAITISTS.
(1) The universe is real.	(1) The universe is false.
(2) There is no complete unification of Self and Lord in salvation.	(2) A complete unification is the real deliverance.
(3) *Brahma* and *Vishnu* are Selves.	(3) They form two of the three aspects of one transcendental Lord.
(4) *Shiva* is the highest Lord.	(4) There is no real difference whatever between *Shiva* and the other two Lords of the Hindu trinity, who represent the three different aspects of the universal *Parabrahman*.
(5) The Vedas, Sutras, Ten Puranas dedicated to Siva and (28) Agamas are authoritative.	(5) The Vedas, Sutras and *all* the Puranas are authoritative.

Shaivism, like the other systems of Indian philosophy, predicates four conditions of higher existence in gradations; these are, *Salokya*, *Samipya*, *Sarupya*, and *Sayujya*. Salokya is dwelling in the same sphere of bliss and happiness with the Lord and is attained by the first method of worship, *charya*. *Samipya* is dwelling in close proximity to the Lord, and is attained by the second method, *Kriya*. *Sarupya* is assimilation into the likeness of the Lord, and is acquired by means of *Sivayoga;* all these are intermediate and necessary to the attainment of the highest state of bliss, *Sayujya*. This is *moksha* or emancipation of the Self and is attained by *sivagnana* alone. There is no condition higher than this, and Self after once attaining this condition never returns to this world.

Shaivism has the following conceptions of the Lord. He is said to vary, in five conditions—(a) *Sivam*, or all-pervading deity. (b) *Amurti*, or having no form. (c) *Murti*, or with form. (d) *Karta* or actor and (e) *Karya* or action. His *murtis*, forms, are said to be five, with five offices or functions, namely: creation, preservation, destruction, disappearance, and showing grace. His powers are six-fold, as follows: Ommiscience, eternal satisfaction, beginningless wisdom, independence of all, omnipresence, and endlessness.

He, alone, is called *Parabrahma;* while every other living being is call Self. He is also said to have twenty-five forms for appearing before his devotees and favoring them. *Shiva*, it is said created *Brahma* and *Vishnu* with his Illusion and having endowed them with requsite powers as signed to them respectively the functions of creating and preserving the universe.

His consort is *Uma*, and is said to have two sons, *Vignesha* ("Lord of Obstacles," commonly *Ganesha* or *Gana pati*) and *Skanda* (commonly *Subramanya*). The former is the deity to be worshiped at the beginning of every ceremony, and the

latter, possessing six faces, is said to represent the six powers owned by the Lord. He is known as the giver of all earthly blessings as well as of wisdom.

Shaivites consider the sacred ashes the most holy of all objects in the world, and every worshiper of *Shiva* is peremptorily enjoined to purify his body by smearing it with the sacred ashes. In every Shaivite temple the presentation of this substance is viewed as the holiest of gifts by every visitor, and wearing the sacred ashes is believed to be the most powerful charm against demoniacal possession, incurable disease or irresistible magic. In Chapter IX. of Upadesakanda in Sivarahasiakandam it is stated: "Oh, Brahmans! truth, wisdom, grace, devotion, fire, wind, water, earth, ether, all these are ashes." In another portion of the same chapter it is affirmed: "The dwellers in the infernal regions, wicked souls, evil spirits, demons and vicious men run to a distance, terrified at the very sight of the sacred ashes." Chapters IX. to XII. of the same book deal with the unique importance, wonderful power and great sanctity of the sacred ashes. Chapters XIII.-XVII. are devoted to describing the magnificence of the rudraksha beads worn by all Saivites (priests and holy men) in the form of necklaces. Saivites consider these two objects, the sacred ashes and rudraksha seeds, as the holiest of all things and capable of conferring upon those who wear them supernatural talent and power.

Shiva and Parvati, Caves of Ellora.

It is one of the chief beliefs of Saivism that there is no word so sacred or powerful as the five letters contained in the divine *Panchakshara.* These five letters are *na*, *ma*, *si*, *va*, *ya.* These together form two Sanskrit words meaning "Hail to *Shiva.*" The utterance of these words is the holiest of acts.

Gnanasambanda, one of the most distinguished of the founders of Shaivism, established his philosophy by means of the miracles performed by him with the aid of these two sacred words.

In Chapter LXXI. of Halasya Mahatmayam in the Ahastia Samhita of the Skanda Purana there is a very interesting account of a conflict between Buddhism and Shaivism. It is there stated that among the numerous trials made by the reigning monarch of the Pandian kingdom, at Madura, about the relative merits of the two systems of religion, two were most important and decisive. One was the testing the miraculous potency of the Buddhist magic and that of the Panchakshara by setting fire to two palmyra leaves inscribed with each. The second made similar trial by placing similar leaves upon the running waters of the river, with the understanding that the religion whose leaf should swim up the stream should prevail. In both the trials the Panchakshara is said to have succeeded.

Such is the glory and importance of these five letters in the estimation of the Shaivites. And in their opinion instruction by a competent teacher to pronounce them correctly is the most important ceremony to be observed by one seeking to obtain spiritual growth and blessing.

Besides the utterance of the Panchakshara and worshiping *Shiva* in the form of a *linga*, i.e., a perpendicular stone planted in another horizontal one, the Shaivite authorities provide many ceremonies whose observance is believed to have a powerful effect in purifying the worshiper's mind. Among these are eight, which involve devotional fasting and worship; these are considered most efficacious, as they are

intended to invoke the grace and aid of the highest lord, *Shiva* himself. A devout observance of any of these ceremonies is, in the estimation of the Shaivite, an unfailing proof of religious greatness. Among all the rules of conduct laid down for a true Shaivite, one of the purest and holiest is Sanniaram, a system of mental habit whereby *Isvara's* presence is realized everywhere in the universe; and the world, its instruments and pleasures is spurned and loathed as that which is most repulsive.

In conceiving the Lord with *murti* or form, to conceive him as Datchinamurti and Betchandavar is the highest mode prescribed for one who is earnestly longing for spiritual salvation. For the former was the divine teacher of philosophical mysteries, and the latter was a godly teacher, setting before humanity the most precious example of self-abnegation and aceticism.

24. SHAIVISM IN ITS CULT.

What is very pleasing to *Sri-Maha Deva*, "Holy Great God" is the performance of the following eight *Viratas* (fasts or penances) pertaining to holy god *Shiva*:

1. Rules for *Somavara Virata*:

On Mondays of the month of Karthigai (November) one must get up very early in the morning; after meditating on the holy great God, he must wash himself in holy water, and after performing the service duly and making *puja* to Sri-Maha Deva, who is the author of happiness and felicity, and to the worshipers of *Shiva* and chaste women as if they are *Shiva* and *Parvati* and serving them food, he must eat only once.

Effect of this *Virata*: In ancient times, while a princess called "Seemanthin" was performing this holy *Somavara Virata*, two bachelors stealthily entered in disguise in the form of husband and wife. She, believing in their disguise, did her *puja*, and when it was over the disguised persons were really connected as husband and wife.

2. *Thiruvathirai Virata.*

When the sun moves towards the zodiac, "Sagittarius," *i.e.*, in the month of Margali (Dec.-Jan.), you must wake early in the morning, meditate in your heart on the holy Natta king, who disperses the tears of mortals, wash yourself outside of your house in pure crystal water, perform daily rites and go quickly to the best temple of holy *Paramasulara*, anoint the god according to rules, make great flame of fire with *ghee* before god's presence, and with great joy prostrate yourself before the *linga* of the holy great god. After this, you must anoint, make oblations, etc., to holy *Nattaraj*, lighting the lamp in the temple with *ghee*, and after seeing the deity you must return home and keep holy fasting all that day; then get up very early next morning, wash yonrself, and meditate on the holy three-eyed god, and after performing daily rites, feeding the self-restrained *Shiva* worshipers, you must eat according to *Shiva's* injunctions.

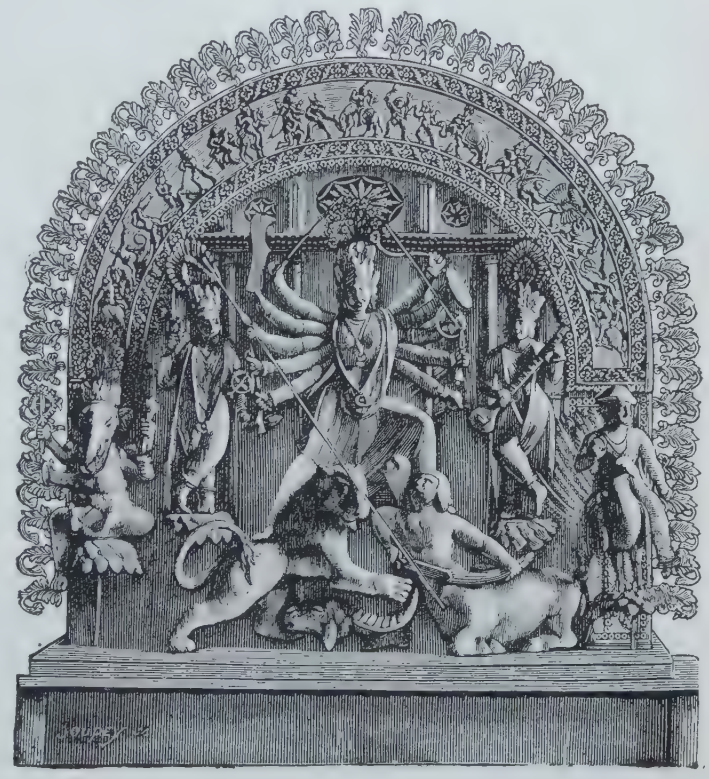
That great soul in this Thiruvathirai Asterism who worships the great holy *Iswara* and performs this *Virata* that is highly pleasing to god *Shiva*, will obtain heaven for himself. There is no question about this.

Effect of this Virata:

One great Rishi (sage) named "Munchakesa" had the honor not only of seeing the holy play of Natta Raj, but having had his sins absolved, and he was taken to heaven without tasting death, because he performed this *Virata.*

3. *Umamakeswara Virata* is to be performed on the full moon day, when the sun's course is towards the Scorpio sign of zodiac (*i.e.*, part of November and

December). On this day the performer, rising early to clean himself and bathe in holy water and observing the personal religious duties, he must (with no love of money) make an image of holy God of gods, either into silver or gold, and then make *puja* with rich materials to *Shiva*, coupled with holy *Parvatni*, in great devotion and godly fear, offering oblations according as he can afford. After praising God in great adoration, he must go to the temple and there with great sagacity, after anointing the holy God, making oblation and obeisance, he must praise him in adoration, and having obtained good mind and heart, he must return home and offer gifts according to his ability to Shaivite Brahmans. After this he must present this puppet, which has listened to the story of this *Virata*, to a Shaivite *yogi*. Whoever observes this *Virata* according to rules laid down will have his rare acquisitions prospered in this world and also obtain heaven in the next world.



Kali, the Spouse of Shiva.

Effect of this Virata: Thirimabind, a great blind sage, by observing this *Virata*, got his eyes restored as beautiful as blown red lotus flower.

4. *Sivarathiri Virata.*—To wake early on the fourteenth day of the moonless nights in February, and after contemplating the great holy God in the heart, to clean himself and bathe in holy water, observing daily religious duties, and not sleeping that night, but making *pujas* according to rules on all four watches of the night, to great holy God, who is conspicuous in the center of *linga*. Whoever observes either one, two, three or four of these according to their abilities, even millions of years will not be sufficient to describe the merits of this *Virata*. Examples:

(*a*) By true performance of this *Virata*, holy *Vishnu* has come to this present state by the solace of holy Mahaswaran.

(*b*) *Brahma*, in virtue of this *Virata*, has attained to creatorship. So *Indra* and so many, many other gods. Many *rishis* by effect of this *Virata* obtained heaven without being born again.

In ancient times, before the creation of the world, when there was no day nor night, what exists was not and what does not exist was not, only the holy god *Shiva* was conspicuous in the darkness, goddess *Parvati* alone in attestation to it was making *puja* to holy *Mahaswaran*. After that, at the time of creation, the goddess making obeisance to the great holy God, the fund and reservoir of grace, addressed *Parasmeswara* and obtained the following boon, *i.e.*, "Inasmuch as I made *puja* to thee, O God, at nights in my heart, whoever shall adore thee, O great guru of the

world and Bahava on all four watches of the night, then must thou grant all felicity and make his or her life a success in this world and at last bestow upon them heaven in the next world. This observance is called *Sivaratni.*"

Those who hear and study this chapter will possess godly children, enjoy unutterable worldly bliss and at last enter into *Kailasa* and obtain heaven.

5. *Kethara Virata.*—September–October, presents no special traits.

6. *Kaliyana Virata.*—March–April, also presents no special traits, except that its effect is to procure a worthy spouse.

7. *Sula Virata.*—When the sun's coarse is in the direction of Capricornus, *i.e.*, in the month of Thai (about Jan. 15–Feb. 15) and on the new moon day, one must get up early and meditate in his heart on the god of the world (*Jagahteswara*), and having bathed in the auspicious water, meditating on god *Shiva*, and after finishing off the personal daily religious duties conscientiously, he must make, either in gold or in silver, the idol of *Shiva*, together with *Parvati*, and bathe it ceremoniously according to rules, offering food, various puddings, etc., and after making oblations in great reverence, he must give away gifts according to his abilities to the Brahman Saivites. Then he must go to the temple of *Shiva*, pass round it, observing the rules, make offering to holy *Parameswara*, bowing in deep adoration and eat only once with Shaivite Brahmans, and fast that night. Then rising early next morning, he must do his daily religious duties and present the idol to his *guru.*

Ganesha, Son of Shiva, under a Sacred Tree.

Whatever mortal man observes this *Virata* thus, will conquer his enemies, diseases, besides live a long life, have many children, and acquire any amount of wealth, enjoy all felicities, and at last enter into absorption of the god-head, *i.e.*, obtain "*Sayutchia* of *Shiva.*"

Effect: By the virtue of this *Virata*, *Vishnu* got his headache cured.

8. *Viradapa Virata.*—When the sun's course is towards the zodiac Taurus in the month of Vaikasi (about May 15–June 15) on the eighth day of the moon, either waxing or waning, the worshiper of *Shiva* must get up early, cleaning himself, meditate upon holy god as seated in the throne of Taurus with *Parvati* in spiritual nature, then bathe in good water, perform the daily morning ceremonies, then make an idol either of gold or silver of holy *Mahasvara*, together with *Parvati*, etc., etc. He must hear the Siva-purana read to him for one watch at night, and then sleep soundly on the naked floor. The next morning, he must wake up, do his personal religious duties, and then present the idols very reverentially to a good Shaivite and learned Brahman. Whoever performs this *Virata* thus, is it strange that age, wealth, learning, and health will be bestowed on him in full measure?

Whoever reads or hears or causes others to hear this chapter, it is sure that they will obtain the highest heaven at last.

FOURTH WEEKLY REVIEW.

19. **VAISHNAVISM IN ITS CREED.**—Purana, Origin of the world, Cosmic egg, Creation by speaking, Upanishads, Evil, Avataras, Bhakti, Yoga, Karma, Jnana.
20. **VAISHNAVISM IN ITS CULT.**—Vaishnavism and Shaivism, Daily, monthly and annual ceremonies, Thread ceremony, Idol worship.
21. **VAISHNAVISM IN ITS CULT (CONTINUED).** — Objects of puja, Advantages, Shraddha, Advantages.
22. **SHAIVISM IN ITS CREED.**—Shaivism, Shiva's attributes, Maya or Prakriti, Three principles, Mutual relations, Charya, Kriya, Yoga, Jnana.
23. **SHAIVISM IN ITS CREED (CONTINUED).**—Shaivites and Advaitists, Shiva's functions, Shiva's relatives, Ashes, Miracles, Sanniaram.
24. **SHAIVISM IN ITS CULT.**—Viratas and their effects.

QUESTIONS.

19. *With what topics does a Purana deal? How many principles are assumed to account for the world? What issued from the cosmic egg? How did Brahma and Shiva spring from Vishnu? Describe how Vishnu made the world by speaking. How do the Upanishads differ from these puerile theories? How did evil arise? Why do the avataras occur? Describe the four ways of salvation.*

20. *Distinguish Vaishnavism from Shaivism. Name the chief daily ceremonies. Name the monthly and annual ones. Describe investiture with the sacred thread. Describe the puja of a priest.*

21. *What are the objects sought in puja? What advantages follow? Describe the shraddha. What advantages follow the shraddha? What does it do for sin?*

22. *Define Shaivism. State the dignity of Shiva. How is Maya or Prakriti related to him? Name the three principles. State their relations to each other. When does rebirth cease? State the four ways to liberation. (Number 1 is probably meant for karma-marga, and 2 for bhakti-marga, while Numbers 3 and 4 correspond exactly to 3 and 4 in Lesson 19.)*

23. *How do Shaivites differ from Advaitists? Name Shiva's five functions. Name the spouse and sons of Shiva. What is done with ashes? Describe the conflict between Buddhism and Shaivism. What is Sanniaram?*

24. *Characterize the viratas as a class. Specify the cases of obvious priestcraft.*

SUBJECTS FOR SPECIAL STUDY.

1. *Run through the lesson, and expose the fallacies. Yet, no doubt, these accounts satisfied when they were made; nay, still satisfy the uncultured, who are dazed by an array of words.*

2. *Contrast the maximum of worship (as distinguished from preaching) found in this puja with the minimum found in modern Protestant churches. What is the implication of the change?*

3. *Contrast the purpose and results of puja with those of Christian worship.*

4. *The theory of Illusion is a mere cutting of the Gordian knot presented by the problem of life. Did illusion really cover us, would any one know it? Has any mortal ever really escaped it?*

5. *Beside the two columns for Shaivites and Advaitists, write one for Christian Theism.*

6. *Recall any American equivalents in religious or other spheres to the cases of credulity here specified in religion.*

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GAZETTEER AND GLOSSARY.

KEY TO PRONUNCIATION.

a as in fat.	i as in pin.	ü as in tube.
ā as in fate.	ī as in pine.	ü Place the lips for oo, but say ee.
ä as in father.	o as in not.	oi as in joint.
a when obscure.	ō as in note.	ou as in proud.
e as in met.	ö as in move.	g as in get.
ē as in mete.	u as in tub.	ñ French nasal n.

N. B.—Only the principal names are included in the following list. The others may be pronounced in analogy with these. The general rule is that Indian a=ä (as in the key above), e=ā, i=ē, o=ō, u=ö, ai=ī, au=ou. The consonants are sounded as in English.

Aditi (ä′dē-tē).—An ancient goddess.
Agni (äg′nē).—Fire-god.
Aryan (är′y*a*n).—A historic race.
Ashvins (äsh′vins).—Twilight-gods.
Asura (ä′sö-r*a*).—God, later demon.
Atman (ät′m*a*n).—Soul or Self.
Atri (ä′trē).—A sage.
Avatara (ä′v*a*-tä′r*a*).—Incarnation.
Bhakti-marga (bhäk′tē-mär′g*a*).—Liberation by devotion.
Bhikshu (bhēk′shö).—A religious wanderer.
Brahman (bräh′m*a*n).—Priest caste.
Brahmanas (bräh′m*a*n-*a*s).—Liturgies, etc.
Chaitanya (chī-tän′y*a*).—Hindu reformer.
Charvaka (chär′vä-k*a*).—A system of philosophy.
Dasyu (däs′yö).—An aborigine.
Deva (dā′v*a*).—God.
Dharma (dhär′m*a*).—Law-god.
Dyaus-pitar (dyous′pē-t*a*r).—Heaven-father.
Guru (gö′rö).—A religious teacher.
Hanuman (hä′nö-m*a*n).—Monkey-god.
Indra (ēn′dr*a*).—Storm-god.
Ishvara (ēsh′vä-r*a*).—Lord.
Jnana-marga (jnä′n*a*-mär′g*a*).—Liberation by knowledge.
Kabir (kä′bēr).—Hindu reformer.
Kali (kä′lē).—Spouse of Shiva.
Kalki (käl′kē).—The coming avatara.
Karma-marga (kär′m*a*-mär′g*a*).—Liberation by works.
Keshab Chundar Sen (kesh′*a*b chön′där sen).—Hindu theist.
Krishna (krēsh′n*a*).—An Indian hero.
Kshattriya (kshat′rē-y*a*).—Warrior caste.
Linga (lēn′g*a*.)—The male organ.
Madhva (mäd′hva).—Hindu reformer.
Mahabharata (mä′h*a*-bhär′r*a*-t*a*).—An Indian epic.
Mahadeva (mä′h*a*-dā′v*a*).—Shiva.
Manu (mä′nö).—A law-giver.
Maya (mä′y*a*).—Illusion.
Mozoomdar (mo-zöm′d*a*r).—Hindu theist.
Nanak (nä′n*a*k).—Hindu reformer.
Nyaya (nyä′y*a*).—A system of philosophy.
Parvati (pär′v*a*-tē).—Spouse of Shiva.
Prakriti (prä′krē-tē).—Nature.
Prajapati (prä′j*a*-pä′-tē)—A supreme god.
Prithivi (prēt′hē-vē).—Earth-goddess.
Puja (pö′j*a*).—Rite.
Purana (pö-rä′n*a*).—A Hindu scripture.
Purusha (pö′rö-sh*a*).—A supreme god.
Pushan (pö′sh*a*n).—Sun-god.
Radha (räd′h*a*).—Wife of Krishna.
Rama (rä′m*a*).—An Indian hero.
Ramananda (rä′m*a*-nän′d*a*).—Hindu reformer.
Ramanuja (r*a*-män′ö j*a*).—Hindu reformer.
Ramayana (r*a*-mä′-y*a*-n*a*).—An Indian epic.
Rammohun Roy (räm′mo-hun roi).—Hindu theist
Rudra (rö′dr*a*).—Storm god.
Samaj (sä′m*a*j).—Society.
Sankhya (sänk′hy*a*).—A system of philosophy.
Sannyasi (sän nyä′-sē) —Renouncer.
Savitri (sä′vē-trē).—Sun-god.
Shaivism (shī′vism). —Religion of Shiva.
Shakti (shäk′tē).—Spouse of Shiva.
Shiva (shē′v*a*).—The Auspicious One.
Shraddha (shräd′dh*a*).—Ancestral rite.
Shruti (shrö′tē) —Revelation.
Shudra (shö′dr*a*) —Servant caste.
Sita (sē′t*a*).—Wife of Rama.
Smriti (smrē′tē).—Tradition.
Soma (sō′m*a*).—Wine-god.
Tantra (tän′tr*a*).—A Hindu Scripture.
Upanishads (ö-p*a*n-ē′sh*a*ds). — Philosophical treatises.
Ushas (ö′sh*a*s).—Dawn goddess.
Vaisheshika (vī′shā-shē′k*a*).—A system of philosophy.
Vaishnavism (vīsh′nä-vism). — Religion of Vishnu.
Vaishya (vīsh′yä).—Cultivator caste.
Vallabha (väl-häb′h*a*).—Hindu reformer.
Varuna (vä′rö-n*a*).—Sky-god.
Vedanta (vā-dän′t*a*).—A system of philosophy.
Vidura (vē′dö-r*a*).—A sage.
Vishnu (vēsh′nö).—Sun-god.
Visvakarman (vēs′vä-kär′m*a*n).—A supreme god.
Vritra (vrē-tr*a*).—The rain-dragon.
Yama (yä′m*a*).—God of the dead.
Yoga (yō′g*a*).—A system of philosophy.
Yoni (yō′nē).—The female organ.

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